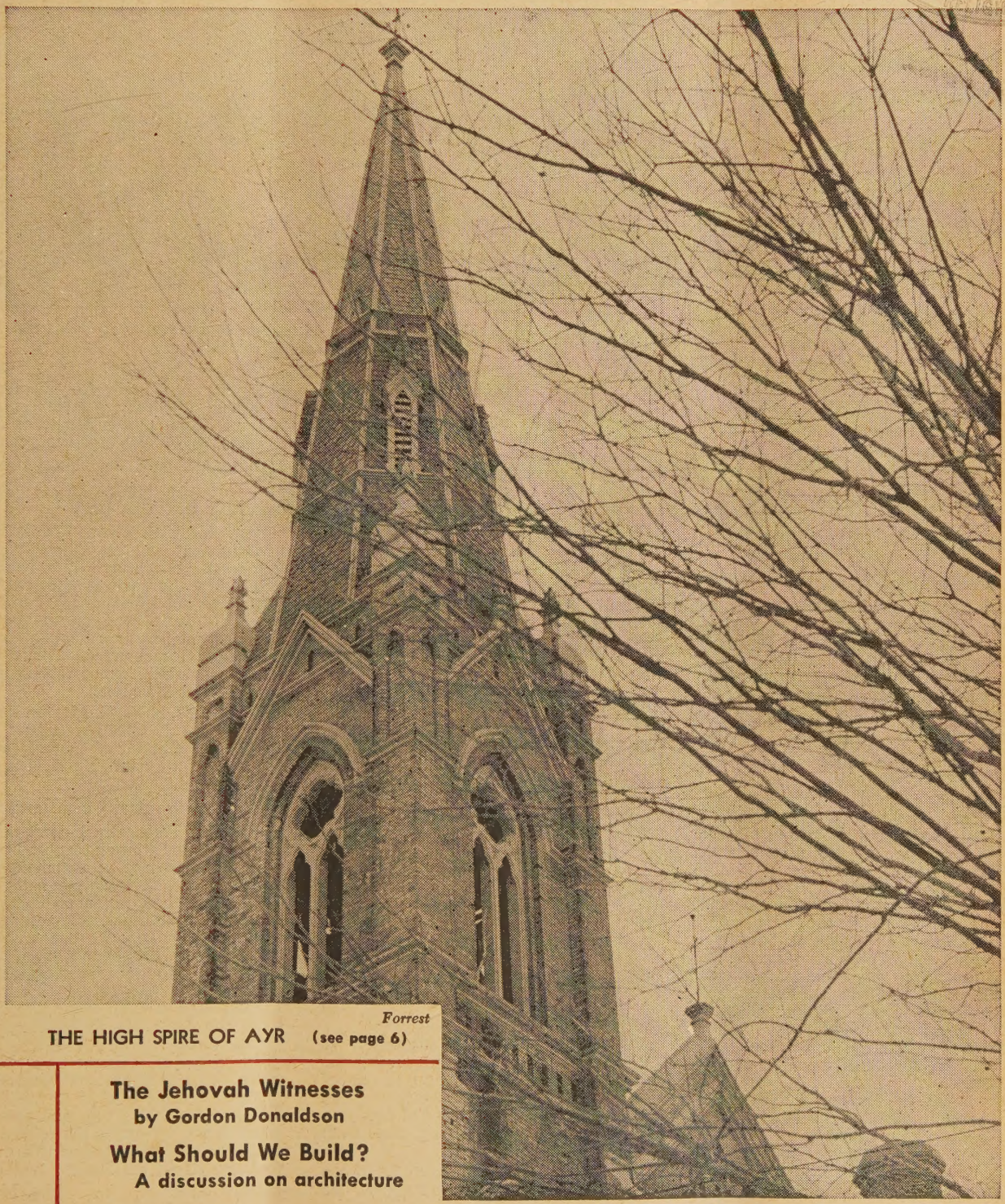
MAY 1, 1960

THE UNITED CHURCH

OBSERVER



Forrest

THE HIGH SPIRE OF AYR (see page 6)

The Jehovah Witnesses
by Gordon Donaldson

What Should We Build?
A discussion on architecture

Letters

Shoulder Tap with Dollars

Dear Sir: . . . The editorial "Crisis in the United Church" contains much food for thought among those of us who are mission-minded, and who view with misgiving the picture it presents. . .

Would it not be feasible, in addition to "shoulder-tapping" suitable applicants, to grant more financial support for student candidates for overseas? The idea of subsidizing and assisting promising students in the fields of science, engineering, nuclear physics, etc., is rapidly taking root in this country and elsewhere. . .

Surely the advancement of the Gospel should not suffer while funds for it go a-begging. Many of us would be glad to hear of such plans.

Aurora, Ont. Mrs. Frank Young.

Dear Sir: I have read and re-read your "An Editorial Repetition—The Crisis in the United Church."

. . . May I suggest that the real, basic, fundamental cause for this failure is our lamentably poor concept of Christian stewardship.

It would appear to me that the ordinary United Church member feels he has fulfilled his Christian stewardship obligations when he sets some reasonably, respectable goals of conduct for his family, supports the church to the extent of $1 to $3 per week on a salary of from $5,000 to $15,000 and holds up one of the professions as a goal for his children.

. . . These concepts of stewardship do not compare very favourably with denominations which challenge (in some cases order) their members to tithe and give one-seventh of their time to the church. . .

Calgary, Alta. Bob Hood.

No Compromise

Dear Sir: In the editorial "Rome or Catholic Neighbour"—March 1 issue—you suggest that we ponder the new list of regulations set down by the pope. Surely these are enough to make Protestants realize that there can be no compromise with Rome. . .

Ripley, Ont. Mrs. R. J. Moore.

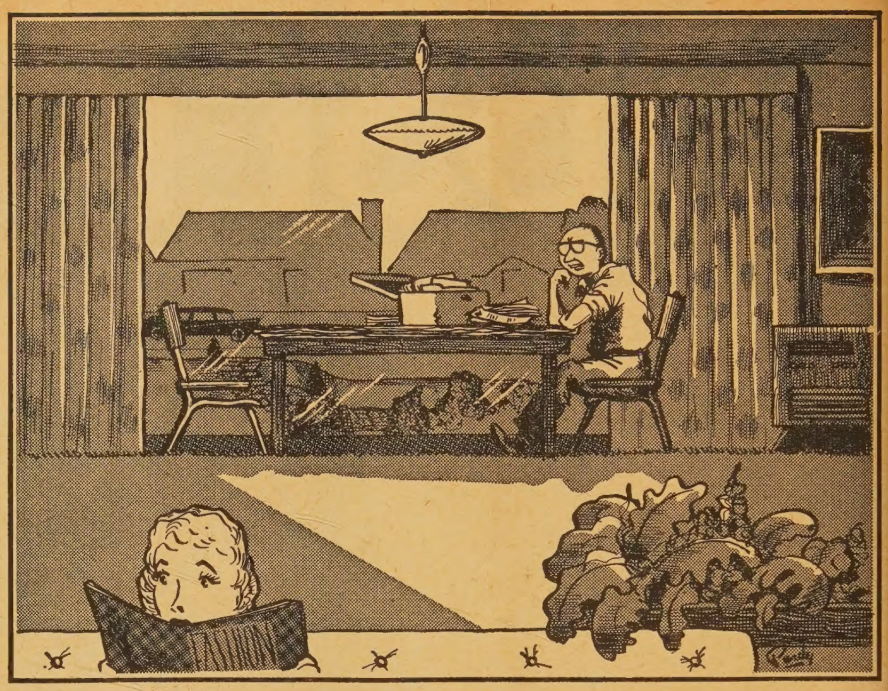
The Other Side

Dear Sir: May I congratulate Mr. Wilkinson of Pense, Sask., on his "Looking at History." It is refreshing to hear or read something of the other side of the "Russia" story.

Many people either poorly informed or deliberately falsifying known political facts of history never tire of bleating against Russia and China without one word about the terrible conditions existing in those two vast countries previous to their revolutions which threw out the cruel, greedy war and land lord minority rulers, who grew steadily richer while the masses suffered terrible privations and hundreds of thousands actually starved to death. . .

One might be excused for believing that many Canadians including some United Church ministers think the two world wars were instigated by Russian Communism instead of German Fascism.

Stoughton, Sask. John M. Pringle.



"To balance this budget, something'll have to be dropped, either your golf, my curling, or our church!"

Names for a Rose

Dear Sir: As an older graduate of the United Church Training School, I was interested in reading your editorial, "A Rose by Another Name." For years I have felt that the present name was inadequate. However, I cannot subscribe to the suggested new name "Clare College."

How frequently we ministers' wives would be asked, "Why was the name changed? Who was this person?" And with all due respect and Christian respect for Clare of Assisi, by the time one would be through explaining, our dear questioners would have decided if not verbally then mentally, "It must be something like a convent." As you suggest, "the Clares remained indoors with their gospel; Training School graduates take theirs out into the world."

Any one of the following, I feel would be self-explanatory and if not the best, would be much more satisfactory than "Clare College":

(1) Woman's Christian College, U. C. of Canada.
(2) Galilean Woman's College, U. C. of Canada.
(3) United Church Woman's College.
(4) Faith Christian College, U. C. of Canada.

Greenbank, Ont. Mrs. Frances Cooper.

Anyone for hanging?

Dear Sir: Here is a suggestion re Capital Punishment. Let us abolish the office of the Public Executioner of Canada, and replace same from the ranks of our citizens over 21 years of age, who are in favour of retaining the death penalty.

Such persons or persons to be drawn by lot from government container. No exemptions to apply to members of Provincial legislatures; members of the House of Commons, or Senate, or officials or ministers of any organized church.

Morningside, Alta. Ernest H. Tudor.

Nothing but the best

Dear Sir: There was an interesting advertisement in the Pulpit Vacancies column of your March 15th issue. The advertising church was described in a "high class suburban area." Perhaps the ad should have gone on to say, "only high class ministers need apply," or "only high class Gospel preached here." That church must find it embarrassing to serve the low class Nazarene!

New York 27, N.Y. G. Morton Paterson, (member of The United Church of Canada presently studying in New York).

M and M goal no challenge

Dear Sir: Personally I don't think the average United Church sets the M and M goal high enough to be a challenge to the members. The sects, as you call some of the younger church organizations in Sept. 15, 1959, editorial, are getting work done on the mission fields and elsewhere because their people are given a challenge, not only to give their tithe and offering, but themselves. Their Bible Schools have to keep expanding to make room for more and more students who get the vision.

As to giving, I know one church of about 200 members which, besides paying for a new church, gives to missions not less than $14,000 a year and some years much more. Of course the adherents give some, too, and more and more are coming to know Christ the Saviour and Lord.

Bounty, Sask. Mrs. M. Read.

THE UNITED CHURCH
OBSERVER

MAY 1 1960

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Editorial Assistant: Margaret Pryce
Business Manager: W. J. Bradshaw

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Bella Coola's Dr. D. Watt

IN THE NEXT ISSUE

Hospital by the Sea
By E. L. HOMEWOOD

South African Crisis
AN EDITORIAL

Observations

OUR SEVENTY OBSERVER TOURISTS returned last month with tans and high spirits from their visit to Bermuda, Trinidad and Barbados. They went so fast and saw so much in Trinidad with Missionaries Charles Kitney, Lawrence Purdy, Roy Jordison and others that they needed a brief rest in Barbados before returning home. For some of Mr. Homewood's pictures see pages 14 and 15.

IF RUSSIA INTRIGUES and Scandinavia attracts there is still some room on the July tour. THE OBSERVER was sorry that some who wished to go couldn't be taken to Bermuda and Trinidad. It just got too big. We are informed, too, from the west coast that the 1960 tentative plans to visit the far eastern mission fields did not develop, but may in 1961.

* * * *

● THE CHURCH PAPER cannot keep up with sod-cuttings, corner-stone layings, dedications these years. There are two of them a day in the United Church. Dr. M. C. Macdonald, national chairman of Church Extension, pointed out to the Board of Home Missions annual meeting that extension is extending even more than it was. During the first 20 years of its life the United Church erected about 15 new churches a year. For the last 13 it has put up 125 new churches (or halls) a year, and Dr. Macdonald estimates that the building rate will step up to 150 a year for the next five years. Manse building will continue at the rate of one a week. (For more Home Mission news see page 26)

* * * *

● RUMOURS AND CONJECTURES have kept coming out of the west about the past, present and future of the Rev. Shaun Herron, of Grace Church, Weyburn, Sask. Before coming to Canada, Mr. Herron was the forthright and stimulating editor of *The British Weekly*. In Weyburn, he has continued to be forthright and stimulating, and things have been happening in town and church. Occasionally his columns appear in THE OBSERVER—pages 16 - 17.

"MIND YOUR OWN BUSINESS" was the advice communicated by some of the town fathers to the Grace minister when last year he protested the local handling of a situation which involved juvenile crime and illegal selling of beer and liquor. He proceeded "to mind a preacher's business" by getting himself elected to the Town Council and made deputy police commissioner. The mayor resigned, and religion, ethics and politics displaced curling as number one interest in Weyburn.

LIKE MOST CANADIAN TOWNS, Weyburn has its share of lawlessness, political machinery and churches long on principle and short on action. Most good people know what goes on, but contrive to overlook the things they would condemn in Toronto, Montreal or Vancouver. The minister was charged with being a tool of the Provincial CCF, and replied that he was a Conservative, and had been asked by the PC's to contest the riding against fellow minister (Baptist) Premier T. C. Douglas. National publications carried the story, and an interesting election in Weyburn was prophesied.

FOR BETTER OR WORSE, Mr. Herron continues to believe he belongs to the pulpit and said "no" to political overtures. It is no secret that the Bell Telephone has been profiting from calls from pastoral pulpits in the East, ambitious to secure an articulate preacher and wondering if after three years in Weyburn Mr. Herron is ready to move. Last month a new and much needed Grace Church hall was dedicated subsequent to an astonishingly successful Wells canvass.

SUDDENLY POLITICAL PROPHESYING ended. Mr. Herron announced acceptance of a call to St. Columba's Church, Toronto. And some Weyburnites sighed and reminded each other that they would remember their minister for more things than a new church hall. In St. Columba's one member said: "York Township could use some of that kind of "minding a preacher's business."

* * * *

● LETTERS TO THE EDITOR, if they are to be published, must be signed. We have been enforcing a strict rule against pseudonyms and initials, yet a good many letters are still coming in from persons who ask us to use only their initials. It is most helpful to us if letters are kept brief and deal only with one subject. ●

Editorial

South Africa

THE easiest and safest thing for Canadians to do about South Africa is join the popular chorus of condemnation of Nationalist policies.

It is more difficult to find constructive ways to assist. To help, we have to understand how complex the problems are, how deep-seated apartheid is, how furious the rate of revolution in Africa has become, and how deeply the non-white world resents race and colour discrimination.

Alan Paton, in an article in the *New York Times* last month, said if the Nationalists who run South Africa do not change, "only the intervention of the outside world can save us from starvation, chaos and death." He adds that they will change, "only when the pressure inside and outside the country becomes unendurable."

How do we exert such pressure? How can the world intervene? We do not interfere in the internal affairs of other nations, even when we see a minority oppress a great majority.

The situation in South Africa is bound to worsen. Apartheid policies may become more harsh. And three million white people cannot hold ten million black people in subservience much longer, not with new independent governments coming into power all over Africa, all of them with a deep and abiding hatred of South African policies.

Mr. Paton says hopefully that, "Of nations, Britain has the greatest responsibility. Of authorities, it is the United Nations that may need to come to our aid."

South Africa is very sensitive to hostile world opinion. She values her membership in the United Nations, and those most amenable to influence and change among the white people cherish membership in the Commonwealth. The most discriminatory churches wish to remain in the World Council, despite Archbishop Joost de Blank's demand they be expelled. We believe those who demand S.A.'s expulsion from the UN and Commonwealth are wrong. Are not these the instruments through which the civilized world exerts pressure, and makes face-saving intervention?

NEW SOUTH AMERICA MISSION?

IT IS possible — even probable — that The United Church of Canada will begin new mission work in South America. Informal overtures have come from missions in Ecuador and Paraguay and the Methodist Church in Brazil. And acting secretary Floyd Honey plans to leave in a few days to visit each of these countries.

The Overseas Board will request the General Council at its September meeting, to empower its executive to authorize the board to initiate work if it so decided when Mr. Honey makes his report.

Four American churches work together in the United Andean-Indian Mission among the Indians high in the Andes of Ecuador. The invitation to Paraguay comes from the Disciples of Christ.

The last new overseas work was initiated by the United Church in the Copperbelt in 1953. United Church policy is to work in co-operation with other churches on their invitation, trying to serve where the needs are greatest and scrupulously avoiding competition, overlapping, or intruding on an indigenous church.

South America is a very strategic part of the modern world, and its churches are becoming an increasingly significant part of the world church. We believe United Church people will be grateful to have an opportunity to contribute to its growth.

MONEY - RAISING BUSINESS

TWO important developments have been taking place in church fund-raising. One is good. One is bad, and churches should stop it developing further.

On the one hand there is a deepening sense of Christian stewardship. This is reflected especially in the attitudes of the middle-aged and young people of the churches, great numbers of whom have learned to give joyfully and generously of time and money in the service of their Lord.

On the other hand there are a great number of cheap commercial schemes like the one outlined in a letter just circulated among United Church ministers. It begins: "Do you hate being asked to help raise money for your church group or club?" It went on to explain that by going commercial and soliciting friends and neighbours to purchase gifts from a 300-page catalogue (which the church group could get wholesale but sell retail) great sums would be made. The letter says the method is "absolutely painless."

The sub-executive of the General Council asked the moderator to write a letter of protest. Dr. MacQueen concluded his letter with: "Let me tell you I have not before come across such a base and shabby approach to Christian giving, and such a false and distorted concept of Christian discipleship."

We suppose we can't keep the money-changers from trying. But at least we can refuse to co-operate.

We believe there are dignified ways to use our talents to "raise" money in congregations in addition to our free-will offerings, in keeping with good stewardship principles. But door-to-door selling in competition with our local merchants isn't one of them.

THE UNITED CHURCH
OBSERVER
MAY 1, 1960

Edinburgh Anniversary

Where Ecumenism Began

By JOHN WEBSTER GRANT*

THIS year the ecumenical movement celebrates its 50th birthday. With surprising unanimity historians agree that the visible beginning of that movement was an international missionary conference held at Edinburgh in 1910.

Throughout the Nineteenth Century sentiments that we have learned to call "ecumenical" were increasingly being expressed by missionaries, by student leaders and by some far-sighted ecclesiastics. Some Christians were becoming interested in denominational co-operation. Some were anxious to share the experience in faith and worship of Christians of other traditions. Some were enthused by the vision of a world unified by the spirit of Christ. During this period, too, Christians were being brought together in organizations like the Bible Societies, in movements like the World Student Christian Federation and in conferences under missionary auspices. By 1890 even the word "ecumenical" was being used.

It was at Edinburgh that the various impulses and movements came together and were seen to be parts of a single enterprise. And it was from Edinburgh that inspired delegates went out to establish the organizations that are represented today by the World Council of Churches and related agencies.

The Church Ready

Its planners intended Edinburgh to be only one more in a series of great missionary gatherings, although from the first they seem to have had an unusual sense of expectancy about the projected conference. Preparations were thorough. A battery of exceptional Christians provided outstanding leadership. Looking back, however, we are struck most forcibly by the ripeness of the hour. The church was ready for ecumenical ideas and for ecumenical action.

Most people do not, I suspect, associate the ecumenical movement very closely with missionary enthusiasm, although they may realize that some of the leaders of the ecumenical church are black or yellow. How is it that ecumenism has been one of the most conspicuous fruits of a missionary movement?

Denominationalism Too Small

Chronologically, the first step was the realization that the Christian mission is much bigger than our denominations. It quickly proved to be too big for any one denomination to handle—or even for all denominations working independently. Of still more significance, however, was the discovery that denominational principles are not big enough to offer the unevangelized parts of the world. From the first, missionaries went out to make Christians, not sectarians, and in the field they set a pace in co-operation that sometimes left home societies breathless.

Further, the success of missions gave rise to a situation in which it became natural to think of Christianity not as the religious aspect of western culture but as a universal movement involving every nation, every walk of life, every situation. By 1910 the interdependence of all Christian work was so obvious to those who saw what was going on that the question, "If one mission, why not one church?" was beginning to ask itself. Once the question was asked the church had to give serious thought to its divisions and disagreements, but it is important to note that historically the demand for visible unity was called forth not by a bad conscience about disunity but by the thrilled recognition of an actual unity of purpose.

By 1910, too, the Christian mission had raised up a new generation that could not help thinking in ecumenical terms. The most conspicuous group at Edinburgh consisted of nationals of some of the Asian countries, for the first time articulate at a world conference. Equally important, however, were those who had come up through missionary organizations, many of them student or lay in leadership like the volunteer movements and the International YMCA. The minds of such people had been shaped less by denominational patterns than by contacts with Christians of all denominations and races. To them, as to many of more recent times, ecumenical discussion has been much more than an attempt to discover furmulas of compromise. It was, rather, an exploration of the significance for faith and action of the fact that it has sent us all "into the world together."

Mission and Unity

Like all other enterprises, the ecumenical movement must change with the times. Despite necessary changes of emphasis and direction, however, we need to keep in view both aspects of the vision of mission in unity glimpsed so prophetically at Edinburgh in 1910.

It is possible to become so concerned about the reconciliation of separated Christians to each other that we lose all outward thrust. If we emphasize unity at the expense of mission, the ecumenical movement will be sterile.

It is possible, on the other hand, to regard soul-winning as so important that any time spent in furthering unity is only waste effort. But if we are content to be divided by walls of partition, we are getting in the way of Christ's offer of reconciliation.

We are sent so that men may be one in Christ. We are to be one, so that we may more effectively be sent. Edinburgh put mission and unity together, and they belong together. ●

**Dr. Grant is Editor of The Ryerson Press (United Church Publishing House).*

The High Spire of Ayr

The kirk had to have a steeple – and it became the focal point of life in this rural Ontario community

By A. C. FORREST

IF you turn north from the town of Paris, or south-west from the city of Galt, and travel the highway for a few miles through the prosperous farmland of old Ontario, you will come to a narrower paved road, which leads you aside, up and down the hills to the lovely old village of Ayr. Here, nearly 140 years ago, Scottish people settled around a mill on the banks of the River Nith.

At first they met in neighbour's cabins for prayers or walked barefoot with shoes in hand, a dozen miles to Galt to the kirk. Then as more farms were cleared, they built a church, and faithfully ever since, their sons and daughters have worshipped God in this place.

About 1,000 people live in Ayr now. Some of the residents commute daily to work in nearby centres. Many of them are retired from the farms round about. Someone counted recently 42 big homes where one person lived alone. In some ways the decades have passed by the narrow streets, old-fashioned stores and big old stone and brick houses of Ayr. It is rural Ontario at its best.

Knox Spire

The most imposing building in Ayr is Knox Church. And the most imposing part of Knox is its spire, and from this high spire hangs a tale. When it is lighted, as it is at Christmas time now, the farm people for many miles about can see it from the distance pointing to the sky. Sometimes they tell their children the story.

When the present Knox was built back in 1887, there just wasn't enough money to erect a steeple. The late Alexander Lilico kept saying, "It's nae kirk withoot a steeple." Apparently it bothered him more than anyone else.

Eventually he went to Mr. David Goldie, owner of the flour mill, a man of standing and a member of the building committee, and said that if they would put a steeple on the kirk, he would pay for it.

Legend has it, that he stipulated the spire must be high enough to be seen from the Lilico farm. But like many good legends this one is spoiled by fact, for it cannot be seen from the Lilico homestead. However, to many others of the congregation who are scattered in the six mile radius of Ayr, the tall steeple may be seen. And a farmer rising with the sun can go out to his chores, and see the steeple of his church in the distance. In the evening, when the day's work is done, he can look across the rolling hills where the spire of his kirk reminds him still of the things of God. And throughout the working week good people can always see their church where each Sabbath day they stand together in the presence of their Maker.

In the village itself, especially in the winter-time, when the leaves are off the trees, Knox dominates the scene, reminding the stranger of a parish church or small cathedral in an English or Scottish town. There is a small Anglican church up a side street, and a small Church of the Nazarene which meets in the Library Hall. Other worshipping groups have come and gone, but Knox Church is, and looks like, the centre of the community.

Loyalty of the People

"I've always thought that Knox, Ayr, was one of the finest town churches in Ontario," former minister, the Rev. Arthur Steed says. "The church is the centre of the community and I have never known people more loyal to their church than they are."

Another minister, the Rev. Robert Thomson, says much the same. "The chief quality is the loyalty of the people to the church they respect and love. But," he adds, and everyone else says this of Ayr, "they don't move fast. They move surely, but they move slowly. I had some difficulty at first because I was used to the way things were done in western Canada, where if the minister gave the people a suggestion, they would say, 'Let's try it.' But in Ayr they say, 'Let's think about it'."

Adds one by-stander, "Sometimes they can think for a long, long time."

No Mind-Changing

A story credited to the late Principal Richard Davidson of Emmanuel College, and a product of the Ayr community, is still told of the solid descendants of Scottish people. At the beginning of harvest one year, an argument developed among the men, about the best way to hold and handle a fork. Some said the main effort should go into the lift; others, into the pry. All through the threshing season they disputed and demonstrated, and by the time the snow was blowing and the last barn was threshed, according to Principal Davidson, "Not a man had changed sides."

Traditionally, Ayr has been strongly liberal in politics, but changed its mind in recent elections. Ayr people, and the ministers who have served Ayr, will say that if they are a bit determined, at least they are determined about good things. They contribute more than the average to missions and they produce sons for the ministry.

Although they haven't taken kindly to the suggestion that they should have every member canvasses every year, they are proud of the fact that they support their church well and keep out of debt.

Mrs. J. T. Schmidt in a brief history of Knox written for last autumn's 125th

Knox United Church stands out in the centre of this aerial view of Ayr. It's the hub of the community, and the spire is visible for many miles

Ayr News

anniversary tells how the present building was erected debt free, 73 years ago:

"The first Knox Church served the congregation for 30 years. Perhaps it was crowded and the benches hard, for we read, 'the congregation having for some time felt the need for a more comfortable place of worship,' at the annual meeting of May, 1886, resolved upon the building of a new church. The corner stone was laid by the Rev. Dr. Wm. Cavan, principal of Knox College, in 1887.

"The contract for this new building was for the sum of $17,970. Part of the proud history of this church is that it has always been debt free. Interest ran high at the first service, for the offering was to finish paying the cost. Would there be enough? It was then that the late David Goldie stepped in. A member of the building committee and the owner of the flour mill, he took the collection home before it was counted. When he returned it, the total needed to pay for the church was there. No one ever knew how much he added, but it was felt he contributed a considerable sum."

"Good place to live"

When the new $70,000 Fellowship Hall, with class-rooms, modern kitchens and study, was dedicated during the ministry of the Rev. Donald Goodger in 1952, it, too, was all paid for.

The Rev. Victor Buchanan, the present minister of Ayr, says that the Fellowship Hall has become a very busy place, with "something going on most nights of the week." Mr. Buchanan says that it's one of the best churches he has ever served, and it certainly is from "the point of view of interest and loyalty." His Irish background and quiet good-humoured dignity has won quick acceptance from the Ayr people, who value "wearing" qualities in their ministers.

Ayr is a good place to live. In addition to the church, there's a splendidly equipped community hall, a fine baseball diamond, hockey, skating and curling. There is a library, volunteer fire brigade, lawn bowling, horticultural society, good school, stores and small industries. Two features of the Townline Club are its Burns' Night and its St. Patrick's Night.

When we drove through the Ayr countryside in mid-winter, there seemed to be little activity about the farms, but in Ayr itself, cars were parked for blocks around the curling rink.

Although the people of Knox speak enthusiastically of its growth through the years—and it has prospered, especially in the Sunday school and mid-week activities—the statistical reports reflect stability. In 1926 the church had 300 families, 1,000 persons under pastoral oversight, and a membership of 626. In 1959 there were 290 families, 995 under pastoral oversight and a membership of 686.

In 1926, the year following church union, the minister officiated at 21 funerals and eight weddings. In 1959, the minister officiated at 21 funerals and eight weddings.

Although many people would like to live in Ayr, there is a housing shortage. Many of the young men stay about working on the farms, driving trucks and so on, but when the girls leave school, they must go away to find work.

The farm country itself, technically up-to-date, is beginning to yield to the pressure of changing social life. A number of the old farms have been bought by larger land-owners. While the Scottish people of Ayr resist the changes longer than most places in southern Ontario, the new 401 Highway, soon to be opened, passes three-quarters of a mile to the north and it has already slashed through five of the old farms.

Knox's congregation is about 50%

(*Over*)

Knox Church was built back in 1887. It serves about 300 families.

The Rev. Victor Buchanan is present minister at Ayr.

". . . missionary spirit came from Scotland"

farm, and 50% village. In times past, many social functions were held in the big old farm homes and two of the three WMS groups still meet in them. But the Fellowship Hall is used more and more now by the Young People's Union, Scouts and Cubs, CGIT, Mission Band, and women's circles.

Many distinguished sons

One of the criticisms often leveled at the great old churches of the older part of Canada is that they have produced no ministers or missionaries for 100 years. This is not true of Ayr. It likes to claim Principal Cavan of Knox College as a son, for he married one of the Goldie daughters of Ayr. Principal Davidson of Knox and Emmanuel College was one of its greatest churchmen. Another son, the late Rev. Dr. John McRae, went to China as a missionary and became the principal of Shantung University. His brother, the Rev. Andrew McRae, became the minister of Balfour Street United Church, Brantford. The Rev. Don McRae, who died recently in Renfrew, was born in China during his father's principalship.

The late Dr. John L. Laurie, called "the greatest one-man army who ever fought for justice for a forgotten people —the plains Indians of Western Canada", was a distinguished graduate of Knox Sunday school.

Another son of Ayr, the Rev. Dr. John Patterson of Lachine, Que., says this of his old church: "There was always a sense of reverence and an atmosphere of worship in Knox Church, that made me aware of the presence of God. Those services in my childhood and the memory of devoted pastoral care by our ministers have had a profound influence throughout my whole ministry."

Miss Dulcie Ventham serves her church at Sharansthan Hospital, Banswara, in India. Miss Helen Stockton, another nurse, has recently returned from Dondi, Angola. Her brother James is studying for the ministry, now.

There has always been a strong missionary spirit in Ayr since the days they received missionaries themselves from Scotland. Miss Bessie D. Gemmell of Ayr, writing a history for the 125th anniversary, says of those early days:

"These settlers were God-fearing people who missed their church at home. One visiting minister wrote that 'the people of the settlement had formed themselves into a society for prayer and conference, which met regularly on the Sabbath.' We know that their desire to worship together in the church resulted in their walking eight to 12 miles over roads which were little better than paths in the forest, to Galt, usually in bare feet, putting on their shoes as they neared the church, attending a service three hours in length, lunch carried in their pockets, and then the long walk home again.

"I have heard this story told by an old lady, now not living, about her parents: The father had been to Galt to the Sabbath service and was telling his wife, who had remained at home with the children, that it had been Missionary Sabbath and they had asked for pledges of money. She said anxiously, 'Oh, you didn't promise anything — we have no money.' 'Yes,' replied the husband, 'I promised 25 cents.' To which the wife replied, 'Where will we get it?' These early folk possessed a willingness to endure hardship, were endowed with indomitable courage, and were inured to the hardship of pioneer life."

Proud of their history

The Ayr people are proud of their church's history, and much of it has been preserved for the present generation. At the 125th anniversary last autumn, friends and descendants of the community gathered from distant places to share old memories and examine nostalgically the heirlooms of the congregation.

Pictures of faithful ministers, many of whom served for a great many years, and pictures of honoured sons were on view. Mr. Justice J. C. McRuer, who was baptized in Knox Church, was present. The Rev. Richard Davidson of Kingston, son of Principal Davidson, preached at the morning service, and Mr. Steed preached at night.

In the Historical Exhibit which the church got together for the occasion, there was an old pewter baptismal bowl believed to be 125 years old. There were wooden collection boxes from the Wesleyan Methodist Church, and offering plates from the original Knox and original Stanley Street Presbyterian Church.

In the present Knox, three churches were united. There was a Stanley St. Presbyterian Church built in 1842, and a Knox built in 1844, and a Wesleyan Methodist built in 1864. The two Presbyterian Churches formed Knox United in 1914, and the Methodist entered the 1925 union.

A small group of continuing Presbyterians remained out of the union and met for some years in the Library Hall for morning service.

Although Knox suggests a peaceful life today, they have had their struggles. One was over the introduction of organ music. Stanley Street minutes give reasons for the opposition.

"1. It seems contrary to the spirit of the New Testament.

"2. The introduction and use of organ music would greatly convulse and distract the Canada Presbyterian Church and would tend to wound the conviction of many of our brethren."

For a long time, of course, only Psalms were sung by the Presbyterians. Hymns were introduced in 1883, and an organ in Stanley Street Church in 1885. And in Knox, an organ came 10 years later. The present Knox has a fine two-manual organ, and D'Alton McLaughlin gave a Tuesday evening organ recital following the anniversary. There was no one left to stomp out of the church in objection to the devil's instrument.

It wasn't long ago that a precentor with tuning fork still led the hymns on communion Sunday. And even more recently they gave up their cherished custom of electing elders for life. Mr. Steed says that when he went to Knox, elders took him about their districts to introduce him to his people on his first round of calls. This custom was not followed with more recent ministers.

Long Pastorates ended

One minister, the Rev. John Thomson, remained at Ayr for 40 years. The Rev. J. W. Currie was minister for 19 years and then retired in the town and still lives in Ayr. Since his retirement in 1943, there have been four ministers, and Ayr's traditional long pastorate seems to have been ended.

What does an anniversary mean to a congregation like Ayr's, whose past has so much that was sure and strong and whose future will be so affected by the revolution taking place in farm and village life? In The United Church of Canada there are 6,000 church anniversaries a year. What do they mean?

One member, Miss Gemmel, writes:

"Always within the shadow of the church are people who are sick, discouraged, lonely and disheartened — there are children in need of leadership of church and Sunday school. The ministry of the church today is as urgent as it has ever been in our history—125 years is a long time but short in the life of our nation. When the next 125 years are being celebrated in our church, no person present will be here, but let us hope that we can serve our church in our time, so that we will be worthy of our ancestors who threw the torch to us." ●

Fastest Growing Religious Sect

One of a series on religion in Canada, by Gordon Donaldson

AT least three times a year, according to the leader of Jehovah's Witnesses in Canada, every householder can expect a visit from one of his members.

The doorstep Witness has many opening gambits, many questions, many answers. He may be spurned, abused, even assaulted — but the chances are he'll be back.

For beneath his mild manner and fund of Biblical quotations he nurses two deep and urgent convictions. First, that it is his duty to spread his message while there is yet time. Second, that he will live to see all who reject it, destroyed.

He believes the end of the world is coming soon and only Jehovah's Witnesses will survive the holocaust.

Although the sect's figures show only 31,000 Witnesses in Canada and fewer than 750,000 in the world, they attract more attention than many major denominations.

Most of the sect's publicity is unfavourable, for it is constantly at war with every other Christian group. Members have been persecuted in Christian and non-Christian countries alike.

In the United States and Canada they have been jailed by the courts, tarred and feathered by angry mobs. Their meeting halls have been stormed and their homes burned.

According to the American Civil Liberties Union: "Not since the persecution of the Mormons years ago has any religious minority been so bitterly and generally attacked."

In Canada, feeling against the Witnesses has ebbed since the war years when the sect was declared illegal and members jailed for sedition. The Supreme Court has been praised for upholding the Witnesses in their legal battles with the late Premier Maurice Duplessis of Quebec.

But the refusal of blood transfusions by Witness families has brought renewed public outcry.

10% Boost per year

Despite this, the sect claims it is growing at the startling rate of nearly 10% per year. The United States branch has increased its membership 2300% over the past 25 years — it claims to have grown 31 times as fast as the other 254 denominations put together. Former Witness, W. J. Schnell says that in 1958 they lost 58,000 members by defection, the greatest loss they have experienced. It was more than offset by new members.

The Jehovah's Witness Yearbook figures show the following leaps in Canadian membership over 10 year periods: 1928—998 members; 1938—3,113; 1948—12,603; 1958—30,993.

Dominion census figures are slightly higher as these list all members of a family. The Witnesses count each member as a "minister" once he has taken up door-to-door work. Children become "ministers" as soon as they can do such work.

The Witnesses do not agree that this mounting interest in their religion is linked to the hydrogen bomb — which has made an immediate end of the world appear feasible. Nuclear explosions, they say, are as firecrackers compared to Armageddon. Man will not destroy himself; Jehovah will do this—sparing only 750,000 Witnesses.

The beliefs of the sect alter and expand in accordance with new Biblical discoveries made by its researchers at the Brooklyn headquarters. But the basic pattern was set by its founder, Charles Taze Russell, and his successor, Joseph Franklin Rutherford.

"Pastor" Russell helped himself to this title and posed as an expert in Hebrew, Greek and Latin. During his libel suit against the Rev. J. J. Ross of Hamilton, Ont., in 1912, he claimed under oath to be an ordained minister of high scholastic standing, versed in ancient languages and theology. However, under cross-examination he later

(Over)

Newton

Jehovah's Witnesses are baptized by immersion in lakes or rivers. This was at Ottawa, Ont. There are about 31,000 Witnesses in Canada.

admitted he was never ordained, never had training in philosophy or theology and could not read Latin, Greek or Hebrew.

He said he had had "probably seven years'" public school education and when handed a Greek New Testament he couldn't make out the letters of the alphabet.

Turned hose on hell

In the 1870's he formed a Bible study group at which, as Witnesses say "he turned the hose on Hell." He studied Adventism and various Second Coming religions, then returned to the Bible to establish the date at which Christ should return.

In Luke, he found "Jerusalem shall be trodden down until the times of the Gentiles shall be fulfilled." These "times", he gathered, must have started when Nebuchadnezzar overthrew Jerusalem — a date he reckoned to be October, 627 BC.

In Leviticus and Daniel, Russell read that Israel had suffered seven times for its sins. Revelation described 1,260 days as "a time and times and half a time," which Russell took to be three and a half times. So seven times would be 2,520 days, or seven Old Testament years.

As this would have placed the Second Coming some 600 years before the first, Russell looked further. A passage in Ezekiel read "I have given thee each day for a year." So 2,250 days became 2,250 years. Added to 607 BC, this gave the date—October, 1914.

By 1884, when Russell incorporated his group as the Watchtower Bible and Tract Society of Pennsylvania, he had a wide personal following. His Bible interpretations appeared in a weekly column, eventually printed by 4,000 newspapers. The "Photodrama of Creation," an early film backed by phonograph records, put Russell's ideas before 9,000,000 viewers.

Now in 188 countries

Thus began one of the few native American religions to spread overseas. Witnesses are now represented in 188 countries.

From the start, Russell shunned "the false preachers of Christendom." He claimed that isolated "witnesses of Jehovah" had existed all through history —the first one was Abel—but that these had always steered clear of "priestcraft."

His early followers were known as Russellites, Millennial Dawnists or International Bible Students. The name Jehovah's Witnesses was not officially adopted until 1931.

In 1913 came the first of two blows that nearly wrecked the movement. After 14 years' separation, Russell's wife Maria brought a divorce suit against him, accusing him of immorality.

Mrs. Russell's evidence was flimsy and uncorroborated but she won her case. The evidence, plus the fact that October, 1914, arrived without any visible Second Coming, caused splits and wholesale desertions among the Russellites.

Russell, a small but patriarchal figure with a long white beard, returned to his studies, looking for an explanation.

The explanation, when it came, became the keystone of present Witness doctrine.

Russell announced that in 1914 Christ had assumed His throne in Heaven, founding a new theocratic kingdom. At the same time Satan descended to earth to wreak vengeance on mankind.

The end of the world would come

Toronto Star

Percy Chapman heads the sect in Canada. He says he is of the select "little flock".

within the lifetime of the last generation alive in 1914 — in other words some time before 1984 when the child born in 1914 would have lived his allotted span.

At the end of the world all non-believers would be destroyed. The remainder would live in an earthly paradise, rejuvenated and freed from death, for 1,000 years. After this, Satan would again be unchained, there would be another battle and the survivors would live forever.

In 1916 Pastor Russell died of cystitis while travelling through Texas in his special Pullman car "Roseisle."

He was succeeded by a Missouri lawyer, "Judge" Rutherford, a tall, portly figure with string tie and black-ribboned glasses who looked like a U.S. Senator.

After leading a campaign against military service he was convicted of conspiracy to stop recruiting and sentenced to 12 years' imprisonment. A year later, in 1919, a higher court ordered a retrial. As the war was over, this was never held and Rutherford was freed.

The Witnesses, while offering a "last chance" of survival to those who would listen, realized that billions had died between the time of Adam and the founding of their sect in the 1870's.

According to their doctrine, those who died without being offered the chance of conversion will be judged after Armageddon. Those found worthy will return to earth.

David in Spanish Villa

So in preparation for the return of prominent Biblical figures, particularly King David, the Watchtower Society built a 20-room Spanish-style villa at San Diego, California.

In the absence of David, Judge Rutherford lived there and was buried there in 1942.

With the outbreak of World War II, Witnesses on both sides of the battlefield faced a new period of imprisonment, outlawry and persecution.

More than 2,000 died in Nazi gas chambers and many more lingered in concentration camps.

The sect's leader in Britain was deported to the U.S., leaving 400 members in jail for refusing military service. About 4,000 conscientious objectors were arrested in the United States.

The sect was declared illegal by order-in-council in Canada. Minister of Justice Lapointe reported it was "considered to be of a subversive character."

Police broke up meetings, seized copies of *The Watchtower*. Members were jailed under the Defence of Canada Regulations.

This treatment did not discourage the Witness leaders, although membership declined sharply. They hailed the war as a further sign of the impending end of the world and they seemed to relish persecution as further proof of their affinity with Christ's original disciples.

Won't vote but want rights

They fought back in the courts. Although members refuse to vote, hold public office or support the structure of democratic government, they have always shown a jealous regard for their rights under this system.

The cases brought by Jehovah's Witnesses have been of great value in defining civil rights in the United States and Canada. The sect has taken more than 40 cases to the U.S. Supreme Court

(*Continued on page 20*)

Rev. Orville Hossie Gordon Adamson Rev. Donald Amos Rev. Victor Fiddes

What Should We Build?

A leading Canadian architect and three members of the United Church's committee on architecture take a close look at church building in Canada

Mr. Fiddes: Mr. Adamson, our committee on architecture advises churches to secure the services of a professional architect. The reaction sometimes is that they have only a minor job in mind and they want to spare expense. What is your feeling?

Mr. Adamson: To retain the services of an architect is wise, no matter how large or small the job.

Mr. Fiddes: Do they actually save money?

Mr. Adamson: In most cases they do.

Mr. Amos: I wonder whether some congregations are not reflecting a niggardly attitude in the church.

Mr. Hossie: Churches often turn away from specialists. We think we know more about Christian education than those trained in it. The same with professional musicians—and architects.

Mr. Fiddes: Does this apply to small congregations as well as large?

Mr. Hossie: Yes. In the smaller congregations there are people who have had no experience in building. And in the larger congregations people are more likely to have moved around and been involved in a building where there is an architect.

Mr. Fiddes: What are some of the special problems you have with church committees, Mr. Adamson?

Mr. Adamson: When we are retained to plan, design and supervise buildings in the secular field for people who are specialists, they take it for granted that we are specialists also and competent in ours. They are more likely not to interfere. In churches there is often interference.

Mr. Fiddes: Do you find your assignment with churches frustrating, then?

Mr. Adamson: Sometimes, yes.

Mr. Amos: Perhaps this is because church building committees have a reputation for being difficult. Unless a congregation is well organized there seems to be no chain of responsibility. Where the recording steward has made all the major decisions for 25 years, he will buck the committee unless he is a member, even if he approves the changes. And a treasurer who has kept books in one way for a long time doesn't welcome the idea of a building programme that would necessitate another treasurer. In such a situation it is difficult for an architect to work.

Mr. Adamson: Because architects have a frustrating time with some church building committees, it is possible other types of structure may outstrip churches. Personally I had a very good time working on the new Victoria College residence. On the whole university people know more about the problems and give very little interference. Often those who know the least, interfere the most, and frequently these people are on church committees. If I hadn't been brought up in a home where I was taught to put the church and its ideals first, I could get pretty discouraged with some good church people.

Mr. Fiddes: I think it is the responsibility of the minister to see that this doesn't happen.

Mr. Amos: But many a minister has lost his head trying.

Mr. Hossie: In our own experience it was important to relate our building programme to enlarged support of missions and church extension. You have to get people thinking of something bigger than themselves.

Mr. Fiddes: What do you think about the ethics of congregations borrowing plans, expecting a bargain from an architect?

Mr. Adamson: It is unethical. The architect holds the copyright and the congregation which has retained him to do a job is not free to pass on those plans, nor is another congregation free to use them.

Mr. Fiddes: Then an architect should be creative in every assignment?

Mr. Adamson: Quite right. An architect does not repeat his work.

Mr. Hossie: In our committee we have had contractors complain that the church is getting a bad name for lack of ethics and standards.

Mr. Adamson: Some people who

(*Over*)

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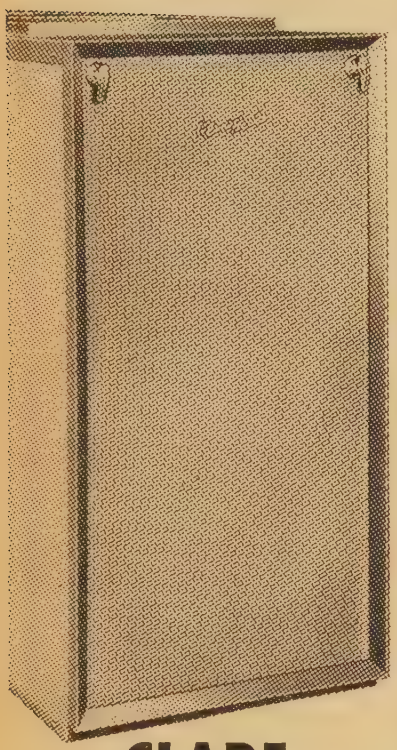

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Mr. Fiddes: At what point should a church bring in the architect?

Mr. Adamson: If possible, before a site is chosen. I think the congregation should choose an architect as an individual chooses a doctor or lawyer. They should look around and satisfy themselves that the work being done by three or four firms of architects would likely be good. I think the building committee should make a definite statement of their hopes to the congregation. Then, I think it is possible to come up with a solution that will be inspiring, beautiful and satisfactory.

Mr. Fiddes: In other words you would like the congregation or committee to give you a clear understanding of the requirements and then leave you free to interpret.

Mr. Adamson: Yes, that is what I would like.

Mr. Fiddes: Need we confine ourselves to specialists in church architecture?

Mr. Adamson: No. It would be quite wrong to rule out all architects who haven't done churches. That would eliminate some who might eventually become the most inspired church architects. Younger architects who have established a reputation for sincere work and who show particular interest in doing a church, should be considered.

Mr. Hossie: There is a point I would like to make. Too many committees have a preconceived idea of what the church is and what it should look like. The beginning of a building programme is a necessary period of study. This is the time when the minister and his congregation can grapple with some of the really basic things a church is trying to do. What is the function of a church? What is worship, and how do we accomplish the act of worship?

Mr. Adamson: If the congregation knows what it wants, and the purpose the church is to serve, then they can choose an architect who will produce something beautiful and functional.

Mr. Fiddes: Quite so, but beauty isn't a matter of gothic arches or rounded windows.

Mr. Adamson: No, and we have no way of knowing what our modern churches will look like 10 or 50 years from now. They will be the expression of our religion.

Mr. Amos: That will be true only if we have faced the issue of what a reformed church like The United Church of Canada wants in a vital growing nation. Otherwise, we could go on for another 10 or 15 years doing exactly what we are doing now; that is, just rehashing.

Mr. Fiddes: In many of our so-called contemporary churches, there is a striving for effect that vitiates the work. It is as though the architects were trying to secure through laminated arches or a glaring use of glass, the thing that medieval architecture secured. Our concept of worship is at the heart of this and, therefore, church architecture is basically a theological problem.

Mr. Hossie: It is particularly important to know what we are trying to do in worship. The trend has obviously been toward chancels and yet many ministers who have chancels, don't use them. The communion table is still basically an ornament, used four times a year, not a part of the setting for worship, every Sunday. I think that is the sort of thing we need to think about. What is the pulpit to serve and how do we stress the central importance of preaching?

Mr. Fiddes: Mr. Adamson, what would you do if you had to lead a congregation in search of a site in a suburban area?

Mr. Adamson: First of all, I'd look for a central location.

Mr. Hossie: Do you object to the site being on a through street?

Mr. Adamson: It is advantageous to have the site slightly removed from a busy street. There is less noise during the service. In the United Church possibly more thought can be given to choosing sites which are important and easily seen from main streets.

Mr. Fiddes: We should be able to provide off-street parking for the Sunday morning congregation. It's a regulation now in most communities.

Mr. Hossie: Mr. Adamson, is there any reason why parking can't be in front of the church and yet laid out attractively with landscaping so that the building won't look cluttered with cars?

Mr. Adamson: I wouldn't say it was impossible, but it is highly unlikely. I think it is important that the space between the church and the street be left clear of cars.

Mr. Fiddes: The solution would be to have a narthex that would go through to the parking side of the building.

Mr. Hossie: Families arrive as units, and some children have to go in one direction, some in another. It is difficult to get people to the various departments and collect them without congestion in

the narrow passageways. Do you agree that this is a problem?

Mr. Adamson: Yes, it *is* a problem. But I am inclined to think that if your different units were so laid out and so related to each other that you had a central foyer, it would probably mean a much larger site than that required for the type of church unit now being built.

Mr. Fiddes: Is there anything good to be said about a basement beginning for a church?

Mr. Adamson: No. I can see nothing good about a basement in a church except that it is a more economical way of getting required accommodation than if everything is built on the ground floor.

Mr. Fiddes: You would agree that on a sloping site a basement would lend itself to the requirements?

Mr. Adamson: Where a sloping site is to be used I see no harm in taking advantage of a basement level, because you have the equivalent of a first floor at the lower level of the property.

Mr. Fiddes: Housing students in basements is not permitted in public school education, and I think Sunday school children should be entitled to accommodation just as good.

Mr. Amos: The use of above ground structures all the way through, hinges on the size of sites. It's time we considered the fact that a site is not big enough if it doesn't allow a building committee and architects an opportunity to spread out.

Mr. Adamson: I agree thoroughly. If religion is to be recognized as the focal point of our lives—and we hope it is—then this must be expressed in our churches. The church ought also to be the best looking building in the community. It should have the best and most appropriate setting. We should take an example from the medieval church. There was no doubt then, that the church was the centre.

Mr. Fiddes: That's going to cost money, isn't it? How do we do this? Do you favour building churches of stone?

Mr. Adamson: No. I like stone churches, but I think brick churches can be just as impressive. I think though, far too much stress has been placed upon economy. I have been asked to appear before a number of church boards when it was made perfectly plain at the outset that if we couldn't build a dead rock-bottom type of church, there was no use continuing the conversation. By good churches I don't mean a church done with costly materials or with unnecessary appurtenances, but I believe that our churches should be as well built as our schools, theatres or homes.

Mr. Hossie: Speaking of cost, what if we have to begin with a first unit? What should it be? Is it a unit for the gathering of the congregation for worship? Is the unit to provide facilities for Christian education, or is it something that will meet both needs?

Mr. Adamson: I think you could answer that more satisfactorily, yourselves. Two opinions have been expressed in conversations in which I have taken part. One was that the training of the children was of primary importance and for that reason the Sunday school should come first. The other opinion was that if a lovely nave is built and the adults become regular attenders, the Sunday school will quickly follow.

Mr. Hossie: I have the feeling that you have to do a bit of both. It may not be possible in all plans, but I think very often a plan can be worked out for the sanctuary itself that will be elongated, and expanded without destroying the nave and at the same time provide education facilities.

Mr. Fiddes: Too often congregations assume that the social and educational needs of the children come first.

Mr. Adamson: I meant Bible teaching. Some people object to using the nave for any other purpose, particularly if the chancel is left exposed. To build a community centre for the children before building a sanctuary is putting the cart before the horse.

Mr. Fiddes: Would you agree that the building itself should say, "This is the place for worship, plus auxiliary functions"? Some designs give me the impression that the fellowship hall is just as important as the place in which the people worship. I think that is a fault in design.

Mr. Adamson: I agree. A church's function as a place of worship should be definitely indicated in the design.

Mr. Amos: There is no need to have a sanctuary that has to have the chairs turned around the other way for every social event that goes on in the congregation. I object to that, strenuously.

Mr. Adamson: What you need is a bright architect and an intelligent building committee.

Mr. Fiddes: It is apparent that a good deal more guidance and direction is needed. The committee on church architecture is anxious to aid individuals and congregations. It has prepared a leaflet to help them in their relationships with the architect. And it is willing and anxious to discuss any problems sent to the committee at the United Church House. ●

Mr. Fiddes

"Beauty isn't gothic arches"

Mr. Adamson

"Church people interfere"

Mr. Amos

"Lost his head trying"

Mr. Hossie

"Think we know more"

Photos by Homewood

The seventy Canadian visitors step from TCA aircraft on to the wet tarmac of Bermuda airport, to start a two-week vacation in three islands, Bermuda, Trinidad and Barbados. The Rev. S. Woolfrey welcomes fifty members of the Observer Tropics Tour (top). Twenty tour members arrived two hours earlier (bottom). In Bermuda they visited Wesleyan Methodist churches, which are affiliated with the United Church's Maritime Conference, while in Trinidad they saw United Church missionaries working with the Trinidad Presbyterian Church.

The Rev. Stanley Woolfrey, minister of Wesley Church, Hamilton, Bermuda, chats with Mr. and Mrs. William Scrivens, Ottawa, at a public reception given by the Bermuda Presbytery.

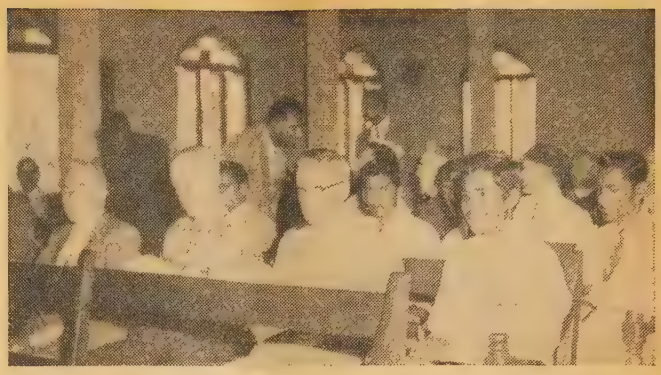
Journey to the Land of the Humming-bird, Calypso, and Missions

Photos by E. L. HOMEWOOD

Eighteen members of the tour were entertained at a turkey dinner by Grace Church, a coloured congregation, in Bermuda. Others were guests in private homes.

Miss Alma Bole, Thorold, Ont., Miss Olive Ashe, Madoc, Ont., Miss Pearl Dorman, St. Andrew's East, Que., meet a coloured pastor at the Bermuda reception, while Miss Mina Arikado, Toronto, looks on at left.

The Rev. Scott Leith, Toronto, examines a cutlass carried by an Indian woman walking down a Trinidad road with her daughter. Mrs. T. A. Reynar of Lethbridge looks on. There were many such informal meetings with the Trinidad people.



There were more formal meetings in churches and schools. J. D. Mills, Burlington, Ont., H. Nourse, Montreal, and A. W. Lent, Port Hope, Ont., were in a front pew at a laymen's rally in Susamachar Church, San Fernando. It was the first such event for Trinidad laymen.

SIXTY-NINE Canadians and one American returned home early last month after a two-week holiday trip during which they visited churches in Bermuda, Trinidad and Barbados. They were members of the second Observer Tropics Tour and represented 36 communities from Halifax to Lethbridge.

In Bermuda they were honoured by the Wesleyan Methodist churches at a public reception, entertained in homes and at a turkey dinner in a coloured church.

A committee of United Church missionaries organized a full and impressive programme for the Trinidad visit. The tourists saw the church at work in schools and colleges, and the vigorous evangelistic work in the predominantly Hindu and Moslem south end of the island. They talked with people in sugar cane fields and coffee groves, worshipped with them in their churches, and visited them in their homes. They heard the toe-tapping music of a steel band, and soaked up the sun on Trinidad's famed Maracas Beach.

But the one West Indian commodity which caught the fancy and heart of all 70 tourists was the eager, bright-eyed school child. "We shall long remember the closely packed rows of children and their smiling, upturned faces," was a unanimous comment.

Tour members sit in the open-sided, thatched roof Salazar Trace church building as the Rev. Roy Jordison and some of his laymen tell of the recent founding of the church in the largely Hindu and Moslem south end of Trinidad. The visitors saw several such church buildings, as well as more substantial frame and cement buildings in longer established areas.

Highlight of the Trinidad visit was a visit to a Presbyterian elementary school. This one was at Fyzabad, where more than 600 children attended classes in two rooms of this old frame building. The children showed a keen interest in their visitors and sang and recited for them.

Tour members were most impressed by the bright-eyed school children. This quartette shared one long desk in Fyzabad school.

• Huxley's Prose • Politics and Bridges

Ad Lib

By J. A. DAVIDSON

A BIT of fuss-and-bother in religious circles seems to have come out of the lecture Sir Julian Huxley delivered last November at the University of Chicago as part of a commemoration of the publication of Darwin's *The Origin of the Species* a hundred years earlier. Sir Julian has been given quite a walloping from pulpits and in the religious press in recent months—but I'm a little skeptical about its effectiveness.

All this has sent me, for the first time in many years, to Huxley's important book of about a quarter-of-a-century ago, *Religion Without Revelation.* This is a curious book, a fascinating book. (It would be a salutary exercise for theological students — and other concerned Christians, too—to do a detailed critique of this book. Such a study would give them valuable insight into one aspect of the modern scientific temperament. It would compel them to examine very rigorously some of the fundamentals of their faith; and exposure to Huxley's prose — which is clean, clear, pointed and contrasts sharply with the flat-footed language of much current theological writing—would do them good.)

In this book Huxley claims that "the problem of religion is in itself, in one quite real sense, a biological problem"; and he posits a "religious impulse" inherent in man's nature. He contends that "the time is ripe—and over-ripe—for a radical change in the form of the official religions of the Western World." He devotes a large part of the book to what he calls "a retranslation of the realities at the base of orthodox Christianity into modern terms." And there is a not unamusing note of left-handed piety in the final sentence of the book: "I believe in the religion of life."

Huxley tells us, "If the whole great edifice of mediaevalist theology were to crumble away to nothing, the religious feeling native to humanity would speedily enough build up something else which could be put in its place." He seems to suggest that Christian theology, which he insists on describing as "mediaevalist", is, in fact, in process of crumbling away to nothing—and he sets out to sketch an outline for the "something else" which can be put in its place. I gather that he did more such sketching in his Chicago lecture.

Sir Julian's grandfather, Thomas Henry Huxley, the Victorian scientist and militant agnostic (he is credited with having invented the word "agnostic"), in a letter to the Rev. Charles Kingsley in 1860 said that all the younger men of science he knew intimately were essentially of his way of thinking, and he added, "they all regard orthodoxy as you do Brahmanism."

But the situation seems to have changed during the past century. C. A. Coulson, Rouse Ball Professor of Applied Mathematics at Oxford, has reported that at least half of the scientists he knows are practising Christians. (Dr. Coulson is himself an active Methodist.) It does seem that Julian Huxley is not as representative of the thinking of scientists on the wider issues as was his grandfather in his day. Perhaps religious leaders have allowed themselves to be unnecessarily excited by Sir Julian's Chicago lecture.

Professor Coulson recently wrote a book, *Science and Christian Belief.* (Collins. Paper-back, 50c.) It was described in the *Times Literary Supplement* as "one of the most profound studies of the relationship of science and religion that has yet appeared." If you read Julian Huxley, you should also read C. A. Coulson.

Letter from Africa

By GARTH W. LEGGE

NORTHERN RHODESIA—Recently I was applying for a Travel Certificate for the Belgian Congo. All was sweetness and light until the official asked the name of the church I served. "The United Church of Central Africa in Rhodesia" is admittedly a mouthful, but I had only reached the first syllable of "Central" when my interlocutor sputtered: "Oh yes, Colin Morris! Why doesn't the church stop meddling in politics and stick to its job of saving souls?"

He obviously didn't want an answer, and so I was treated to an emotional exposition of the thesis that the church and politics ought to be distinct and separate spheres.

Who, then, is Colin Morris? What had provoked the outburst? No one in Northern Rhodesia would need to pose the question, for the Rev. Colin Morris, the minister of a United Church congregation on the Copperbelt, is universally known throughout the territory as a champion of racial brotherhood and African rights.

Scarcely a week passes without this 30-year-old Englishman with a doctorate in industrial relations from Oxford being quoted in the press. In the person of Colin Morris, Christian faith has come into its own as a criterion and motive of responsible political and social action. A series of forthright sermons on the challenge of race in Central Africa, subsequently published under the title, "Anything But This," called the shots in no uncertain terms, with impressive Biblical and theological support. Strong opposition and outright hostility were encountered from Europeans.

More recently, the scrupulously impartial Morris has met equally violent African opposition because he pointed out certain dangers in current African nationalism. Through it all he has stuck to his guns and has not failed to express a prophetic Christian judgment on all matters of moment in the territory, including the release of detainees after the recent disturbances, and the thorny problem of African advancement on the railways and in the mines. No one observing Morris's lead can doubt that Christianity is relevant to this complex revolutionary, multi-racial situation. It is not necessary to agree with him on

(*Continued on page 18*)

Rev. J. A. Davidson

Rev. G. Legge

Mrs. G. Carder

Rev. Shaun Herron

• Those Old Clothes • Slaughter Sessions

Refugees Are Human

By GENEVIEVE CARDER

MY mother cleaned out clothes closets and sorted the contents of her family's dresser drawers regularly and methodically. Her daughter spends a day at this cumbersome task only when dire necessity drives her to it. Having been thus driven, I was deep in a clothes closet recently when the 'phone rang. It was the president of our WA. The time had come again for the women of our church to take their turn sorting and packing used clothing at the Overseas Relief Depot. Would I help?

I stifled an impulse to reply that I was quite incapable of coping with the used clothing situation on the home front. After all, conscience reminded me, there are refugee families waiting for that clothing to be shipped. Yes, I would go.

At the appointed time, armed with lunch and apron, I joined five others from our congregation in the basement headquarters of the Toronto Overseas Relief Depot. Cardboard shipping cartons were piled from floor to ceiling, their postmarks showing that they had come from all over the eastern part of the country. In one corner, long tables and huge bins were waiting for us to sort the contents according to size and sex.

As we set to work, someone commented on the abundance of supplies with the remark, "It is good to know that the women of our church are so concerned about the refugees."

Any warm glow of good will that might have been cosily settling over us was rudely dispelled by the contents of the first box unpacked. It contained some threadbare overalls, a snowsuit with a great gaping hole in one knee, several soiled ties, and a woman's sweater with all the buttons cut off.

As I hastily stuffed all of them into a barrel designated for unusable articles, a man's voice said quietly, "They forget that they are sending these to human beings like themselves." His accent told me that this member of the depot staff had come recently from Europe. Conversation revealed that he knew at first hand what it feels like to be a refugee.

The contents of other boxes somewhat restored my faith in human nature. Many of them contained clean, warm clothing that had been carefully mended and put into first-class condition by loving hands. A few boxes contained new clothing which we placed in the proper bins with happy anticipation of the joy and comfort it would bring to some family.

"Refugees are human, too," the staff member insisted as we ate lunch together. "To receive nothing but ragged, shabby clothing is to feel that your fellow-men think of you as something second-rate. What a refugee needs most of all is help in maintaining his own sense of worth and dignity as a person."

"Our depot looks well supplied now," the supervisor remarked, "because we recently made a special appeal to the churches. We do not receive a steady supply of good clothing. The refugee families of Lebanon and Korea have no way of securing clothes for themselves, and used garments do wear out quickly. Yet Canadian women seem to think of the refugees only at house-cleaning time."

As I folded my apron later and prepared to take a fresh look at our own ample supplies of warm clothing, I remembered other words. They have rung with authority through the long years, and have lost not one whit of their poignancy. "Truly I say to you, as you did it not to one of the least of these, you did it not to me."

Parish Pump

By SHAUN HERRON

THERE is in almost all religious journals, including the *Christian Century,* a great deal of what might in the bicarbonate sense be described as "religious repeating."

But the *Century,* intellectually precious as it sometimes is, came up in a recent issue with something that deserves to be read by every man who attempts to preach. It is a piece by Dr. H. Richard Niebuhr on how his mind has changed in the past 10 years.

I shall not attempt to restate what he says. It is not new but it is pungently and directly stated. But there is one statement I want to quote because it lays low at one stroke the second-hand escapism which characterizes a burdensome volume of our efforts at preaching.

"In my confession of faith, as in that of many men I know, the expression of trust in God and the vow of loyalty to him, comes before the acknowledgment of Christ's Lordship. I realize that it is not so for all Christians but I protest against a dogmatic foundation that reads me and my companions out of the Church."

That statement will bear a great deal of reflection in any context but in the context of Richard Niebuhr's article it will be especially profitable for preachers in sore need of the right kind of profit. Dr. Niebuhr had already said: "Reflections on the sovereignty of God and the forms of faith have led me to see that the problem of the Church—at least as it appears today — is not the problem of separating itself only from the idolatories and henotheism of the world but from its own idolatories and henotheisms. (By 'henotheisms'—he says—I mean the worship of one god who is, however, the god of an ingroup rather than the ground of all our being.")

Related to the first quotation, it sheds an accusing light on a great deal of what we say to our congregations about Christ as the Saviour.

God as the "ground of all our being" is—everybody is agreed?—the subject of all our preaching. But a young preacher learns quickly that being able to identify the subject of his preaching is not quite the same as knowing the subject matter. "I am haunted in the presence of this situation," says Dr. Niebuhr, "by the phrase: 'the hungry sheep look up and are not fed'."

Like many of us he is concerned with

(*Continued on page* 18)

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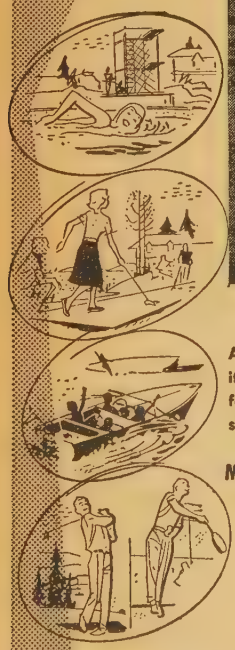

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LETTER FROM AFRICA

(*Continued from page* 16)

every point to admit the validity of the claim that the implications of Christian faith must be worked out in social and political life.

One thing is certain; political bridge-building is a hazardous pursuit in this territory. One who has tried and is still trying is Garfield Todd, one-time Disciples' missionary, former prime minister of Southern Rhodesia. Not long ago, in the company of the moderator of The United Church of Canada, I attended a rally of Todd's Central Africa Party, and heard this man of buoyant vigour, and obvious integrity, address a meeting of 15 Europeans and 200 Africans.

The meagre European response to a programme of racial unity and African advancement, and the apparent preference of most Africans for exclusive nationalism may indicate that the hour is past when such moderate proposals can succeed. It may also underline the failure of Christians on both sides of the colour-line to think and act politically according to the dictates of faith, rather than of class or race.

Meanwhile, we heed John Taylor's salutary reminder in "Christianity and Politics in Africa": "The long fight for a righteous world will end in the divine gift of the Kingdom of God, but no blow struck in that fight ever falls unnoticed." We are not disembodied spirits making our ethereal way heavenward, but God's children set in certain far-from-ideal situations and called to take seriously wherever we are, St. Paul's forthright rallying cry: "Ye serve the Lord Christ." ●

PARISH PUMP

(*Continued from page* 17)

the difficulties created by the loss of symbols that have become clichés, slogans, words without context.

But symbols are not replaced, or even reborn by intention or invention, only by necessity; not quickly, but with painful slowness. And I question whether they are found by searching or striving to find. Ripeness is all. When the time is ripe, the symbols are not of a sudden discovered: they are found to be there already, in use, born slowly out of our efforts to say without their aid what we know.

But this involves, it seems to me, a kind of ministry, a kind of life in the ministry and a kind of preaching in the

(*Continued on page* 24)

How Can the Church Serve the Kingdom?

WE cannot simply identify the Church with the Kingdom of God, because the Church is still nperfect. But neither can we separate he Church from the Kingdom because he Church is the people of the Kingdom nd the spearhead of the Kingdom in he world.

The Church serves the Kingdom by erving Jesus Christ in whom the power f the Kingdom is realized, by living the fe of the Kingdom, and by proclaiming he gospel of the Kingdom in its present ower and its future perfection. Then, hen the Kingdom comes in its fulness, he Church, triumphant in Christ, will e one with the Kingdom of God.

* * * * *

The Church is the people of the Kingdom of God. This does not mean hat the Church, as a visible organiza-ion and institution, is to be identified ith the Kingdom of God. This is how nany Roman Catholics seem to interpret he relation between the Church and the Kingdom, and it is a grave error. What ur opening statement means is that the Church and the Kingdom of God cannot e separated in our thinking about God nd His dealings with men.

It is in Christ that God proposes to eign over men, and it is through him hat sin and death are overcome. There-ore, wherever he is received into the eart by faith, there the power of the Kingdom is present and active. And it precisely in the Church, which cknowledges Christ as its Head, that his confession and union-by-faith take lace.

Church is the Body

It is in the Church that the Kingdom hich has come in Christ has its con-nuing centre. The Church is spoken f in the New Testament as the Body f Christ. It is the instrument whereby is presence is expressed in the world.

But the Church also understands her-elf as the people of the Kingdom of od. A person who is called by Christ called into the fellowship of the Church as well as into the life of the Kingdom. This is the significance of the Sacraments.

Last of a series of articles from "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

The Church is also seen as closely related to the Kingdom by her understanding of the good life, for the good life which is the ideal of the Church is identical with the life of the Kingdom.

But for all this the Church and the Kingdom cannot simply be identified, because the powers of evil have not yet been vanquished completely in the Church or in the world. The Church looks forward to the coming of the Kingdom in its completeness and perfection, but meanwhile she must live her life and carry on her mission. Nothing is more important for the Church than this mission of her "between the times," between the earthly ministry of Jesus Christ and the final consummation of all things through him.

Delay is an opportunity

The "delay" in the coming of the Kingdom is an opportunity for the carrying out by the Church of her world-mission. "The gospel of the Kingdom," said Jesus, "will be preached throughout the whole world, as a testimony to all nations; and then the end will come." "The Gospel must first be preached to all nations."

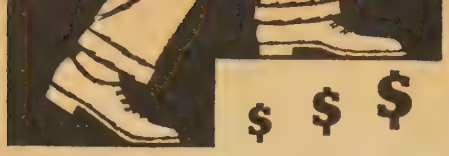
As long as the Church is in the world —and it will be there until the end of time—it has a mission to the world. Its task is to witness to Christ as "the power of God for salvation to every one who has faith." It must preach the gospel everywhere, and keep on preaching it to the End. And this preaching, this world-mission of the Church, is not just something designed to fill up an interval of time. *It is an essential part of God's plan of salvation.*

The thought of the New Testament is that God is now winding up the story of the universe. We are living in the period of time when God is drawing together the loose ends of man's long and varied history. And, having made His decisive move in the earthly ministry of His Son, He is now achieving the culmination of His purpose through the Church, the Body of Christ. The Church is through and through a fellowship with a mission; its mission is its very life.

Warning from the Bible

The Church should be conscious that every day it is carrying forward the work of God. The New Testament warns, however, against too great preoccupation with the End or with "signs" of the coming of the End, and encourages us to "watch and pray," which means not merely to wait patiently and prayerfully for the End, but to be awake and active in the fulfilment of our duty with a view to the great purpose God is accomplishing through us. The emphasis must be on the continuance of our mission with faithfulness and vigour, not on "signs" and predictions of the End.

It is in this way that the Church bears her witness to the living God who has made Himself known in Christ. She tells the world of God's kingly rule over the whole of history and creation. The Church of the present is the fellowship where that kingly rule is acknowledged and, at least partially, realized. But at the last, when in the purpose of God it shall come to pass that evil is no more, the distinction between the Church and the Kingdom will be done away. And the distinction between the Church and the world will also be done away, when the kingdoms of this world will have become the Kingdom of our Lord and of His Christ. Then the song which the Church sings will become the song of the whole creation: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen." ●



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The Jehovah Witnesses

"... visit everyone in Canada every four months"

(*Continued from page* 10)

and won two-thirds of them. It has yet to lose a case before the Supreme Court of Canada.

A stormy Commons debate in 1943 brought a lifting of the ban on the Witnesses. John Diefenbaker, then a private member, said they should be allowed to worship as they pleased as long as they did not interfere with the safety of the state.

A CCF speaker charged that it was the sect's attitude to the Roman Catholic Church, rather than fear of subversion, that brought about the ban.

With the war over, a new struggle began in Quebec. Premier Duplessis classed Witnesses with Nazis and Communists and vowed to drive their "seditious" doctrines out of the province.

Quebec's treatment of them aroused considerable sympathy for Witnesses in other parts of Canada. The story of a 12-year-old Witness girl who spent two days in a dank Quebec jail brought a wave of protests.

And from the Witnesses' big printing plant in Toronto came thousands of copies of a pamphlet headed: "Quebec's burning hatred for God and Christ and freedom is the shame of Canada."

Then the blood issue started. A 14-year-old Manitoba boy was accidentally shot in the thigh. His Witness father refused to allow a blood transfusion. An operation was performed, apparently successfully, but the boy died.

The father stated: "We believe that by being faithful to God's command we have not taken the chance of losing (our son) forever."

Last year a girl was born to Witness parents in Toronto General Hospital. She had a blood disorder and her doctors said it was necessary to drain and replace the blood. The parents refused —bringing a storm of angry comment from the press. Five days later a special court, hurriedly convened in the hospital, awarded temporary custody of the baby to the Children's Aid Society. The baby was given a transfusion and later returned to the parents.

The Witnesses' stand on transfusions —based on Biblical injunctions against the eating of blood—was not taken until 1946.

Percy Chapman, who heads Jehovah's Witnesses in Canada, explains that the sect did not take a stand before then because transfusions were not general practice.

"We had to wait for the question to arise," he says. Mr. Chapman, who is 58 and speaks with a Lancashire accent undimmed by his 23 years in Canada, directs operations from a modern $1,000,000 headquarters in North Toronto.

Fifty full-time "special Pioneers" do the office and printing work for the 774 Canadian congregations. They live free on the premises. All, including Mr. Chapman, draw $14 a month salary plus travelling expenses.

The large printing plant produces the Canadian edition of *The Watchtower* (4,328,337 copies sold last year) from plates sent from Brooklyn.

Copies of the New World Bible are distributed from there. This is a new Witness translation, begun in the 1940's. It now covers all of the New Testament and up to Lamentations in the Old.

According to Mr. Chapman, Jehovah's Witnesses visit every home in Canada at least once every four months. In the big cities the average is one call every two or three weeks. The sect is strongest in the Prairies and in British Columbia. The greatest density of Witnesses — about one per 200 population—is found in Saskatchewan.

The door-to-door work is done by ordinary members, called publishers and pioneers.

The publisher works at a normal job, attends three to five Kingdom Hall meetings each week and puts in an average of three to six hours' door-to-door preaching. He buys copies of *The Watchtower* and *Awake!* for three cents each and sells them for five cents on his rounds.

The pioneer puts in about four hours canvassing work per day. He gets his copies of the magazine free and the proceeds of sales help support him. There were 1,135 pioneers in Canada last year.

On becoming a publisher—which can be at any age from about 10 years up—the convert is baptized by complete immersion. He agrees to live by the Witnesses' interpretation of the Bible moral code; he must accept all Witness doctrines as the absolute truth and agree to spend as much time as possible spreading this truth.

He must not indulge in immorality; he may drink, but not to excess. He does not smoke—this is not an artic

(*Continued on page* 24)

By EDWARD CRAGG

Improbable Happiness

THE Sermon on the Mount, in which Jesus sets before us his pattern for life, begins with a word which means literally "O the happiness of!"

Why have Christians so often forgotten that discipleship spells happiness? Primarily because the Beatitudes run counter to all our accepted ideas of what it means to be happy. If we have any thought of accepting the Beatitudes as our pattern for living, we must ask again, Who are the poor in spirit, the meek?

In the light of Jesus' own character —and only he has ever fulfilled the standard of the Beatitudes—these terms cannot mean what they usually do in common speech. "The poor" cannot be the poor-spirited; "the meek" cannot be "meek little people."

Rather here, as in the *Psalms*, the poor are those who are aware of their great need, and cast themselves wholly on God for their salvation. They are those who feel their spiritual poverty, who know that they are as beggars before God. "We are all beggars," said the dying Luther.

Turning to the "meek" we find a hint of their true character when Moses is described as meek — Moses, that giant who strides through the mists of early history, a shaker of empires, a moulder of destiny. This meek Moses defied the kindling wrath of Pharaoh, because he knew himself the servant of One who demanded both mercy and justice on the earth. So he trusted God even in the face of impossible odds.

We remember also that writing to his friends at Corinth Paul reminded them of "the meekness and gentleness of Christ." How are we to understand the meekness of a Christ whose eyes blazed with wrath as he looked about on pious religious leaders who would have prevented the healing of a stricken man on the Sabbath, who drove the money changers from the Temple, and who when asked by Pilate, "Are you a king?" quietly replied, "I am!"

Evidently the meek, like the poor in spirit, are among those who trust God, in life and in death. They are the opposite of the self-made, the self-reliant, the self-sufficient. Rather they apply to themselves Paul's question, "What have you that you did not receive?" And with the apostle they confess, "To me, though I am the very least of all the saints, this grace was given."

Such meekness is not a badge of weakness, but a sign of unassailable strength. The meek live in the new dimension of life made possible by the grace and power of the risen Christ.

To such the promise is made, "they shall inherit the earth."

It has sometimes been suggested that this is simply a statement of fact—that in nature and in history the meek survive where the truculent and over-

(*Continued on page 25*)

THE MUSIC MAKERS' CORNER

EASTER exams finished, with no spectacular results; music exams in the offing; little time for practice; too many outdoor attractions; garden surrounded by lilacs and bordered by narcissus and daffodils; cheerful chirp of the lawn-mower; lanes shaded by hawthorns; hillsides dotted with buttercups and daisies; fairy rings and wild flowers in the woods; leprechauns in sequestered places; maple and ash buds ready to burst; tiny candelabra on chestnut trees; on faraway farms motherly hens with their own hatched chickens; frolicking lambs in the meadow; sleepy cows with brindle calves knee deep in the stream; call of the cottage with pines and cedars around it and a sandy beach by the lake in front; rides along country roads with every small bush preened for springtime; yet only a month until piano exams: five different pieces and two studies; a dozen scales, arpeggios and chords, solid and broken, all on upright piano; ear tests and sight reading; a whole year's work in 20 minutes before a polite and fair-minded examiner; only time for practice in early morning or late at night; no fatigue for young folk after a good night's rest; soon the long summer holiday: no homework, no exams, no colds, no worries, all joy and sunshine, golden days and starry nights; all priceless treasures for the memory.

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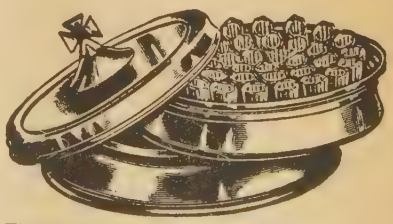

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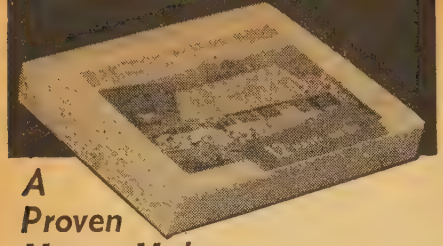

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Conducted by M. MACDONALD

The Chatterbox

THE novel, *Short of the Glory,* written by E. M. Granger Bennett, has won the 1960 Ryerson Fiction Award of $1,000, plus royalties. Mrs. Bennett, wife of former Victoria College Principal Dr. Harold Bennett, has had two previous novels published, *Land For Their Inheritance* and *A Straw in the Wind.* Although born in England, Mrs. Bennett received her education in Collingwood, Ont., Victoria College, Toronto, and at the University of Wisconsin where she earned her MA and PhD degrees. The prize-winning novel is set in the period of King William's war of 1689-97 and is based on the conflict between English and French in Canada. It is scheduled for publication in September. . . *Peacemaker or Powder-Monkey* — Canada's Role in a Revolutionary World, by Saskatchewan's Rhodes Scholar James M. Minifie, the CBC's Washington correspondent, is reviewed by Dr. Harvey Forster in this issue. Did you know they grow the finest broccoli in the world in Naples? Mr. Minifie found out, when after Oxford, "too broke to go home" he took a job as tourist agent. An elderly woman insisted on going to Naples—not scheduled—and returned elated with a package of broccoli seed. . . In the United Church House cafeteria the other day we discovered a staff member so engrossed in James Michener's *Hawaii* she had forgotten to eat. This book is high in demand at public libraries these days.

Mrs. Bennett

Peacemaker or Powder-Monkey: Canada's Role in a Revolutionary World

By James M. Minifie. (McClelland & Stewart. $3.50.)

Reviewed by Harvey Forster.

This breath-taking book by an experienced, responsible student of international politics, states in clear concise English the unexpressed sentiments of a great number of Canadians. Especially it offers to the Christian churches a way out from their humiliating, uncomfortable situation on peace and war.

Briefly, this CBC correspondent in Washington advocates a declaration of neutralism on the part of Canada. This would involve withdrawal from Nato and Norad and a freedom from subservience to the USA.

The argument is two-fold:

1. Western defence plans are useless. There is no defence against the intercontinental ballistic missile which would be the instrument of war in any future large scale conflict. American defence methods are extravagantly antiquated and at any rate are not aimed at defence of Canada. Moreover, the presence of American forces on Canadian soil places us in a peculiarly vulnerable position.

2. The only defence is the preservation of peace. Canada because of her historic, geographic, and economic circumstance is peculiarly fitted for the leadership of the "uncommitted" nations which are becoming more vocal in the United Nations. The author refers to the South American nations and to India. He would have strengthened his case by enumerating the other third bloc powers such as Jugoslavia, Egypt, etc. Leadership by Canada would not interfere with her place in the British Commonwealth and would increase her influence in the United Nations.

Minifie's judgment on the United States may seem harsh. Most Canadians view with some indulgence our good neighbour. Nevertheless his work is carefully documented, and presents the new and constructive approach for which most Canadians yearn. This deserves careful study.

Triumph of the Spirit

By William Pope. (Ryerson. $1.)

Reviewed by R. C. Chalmers.

This recent addition to the Saddlebag Books deals with the inner life of man, the life of the soul with God. In these days of skyscrapers and mighty material projects witnessing to man's external power in the world about him, it is all the more necessary not to forget the need for power within. How this spiritual power is to be discovered and maintained for the enrichment of man and his life with God is the theme of this litttle book. Prayer, faith, Bible reading and the other pillars of the spirit of man are dealt with in a fresh and attractive manner.

Once in a while we have heard the fear expressed that too many entering our ministry are "ecclesiastical mechanics," extroverts who are concerned chiefly with church machinery, order and ritual; men who consider the institutional and organizational life of the church to be of primary importance. If any **Observer** readers have become victims to such a fear let them read this book, written by one of the younger ministers of our church. In these pages he will find not some new technique for ensuring success in a church club but the more significant, though less ostentatious, achievement of learning how to walk with God daily and attain that **Triumph of the Spirit** which has been known to the saints in every age. Truly such a walk is like "the path of the just" which "is as the shining light, that shineth more and more unto the perfect day."

Thy Will Be Done

By Arthur Wilson. (Reginald Saunders. $3.95.)

Reviewed by Dorothy Dumbrille.

Arthur Wilson, a young Episcopal minister who, after many tribulations, takes the responsibility of the care of a congregation of poor and struggling American Negroes, finds himself happy in his work and makes steady progress in spite of depression years. Separated from his wife, Ellen, because of mistakes through immaturity and her craving for the comfort and prestige of a rich parish, he now finds himself in love with Villette, a good young woman with whom he is entirely congenial.

Bowing to the rules of his church, he leaves the ministry rather than give up the woman he loves. They are united by a civil marriage and he is excommunicated.

Because this is a story of a modern minister faced with real problems and is an autobiography, not fiction, I found Arthur Wilson a weak character. I approach the book purely as a literary piece and it is well written so will prove interesting but, as an Anglican, I am disappointed because of the moral weakness of the man, supposedly dedicated to the service of his Lord. True, after Ellen's death, he marries Villette in a church ceremony and then goes back to the ministry with the special blessing of his church whose laws he has broken, but I was disappointed in the man, not the book.

Mrs. 'Arris Goes to New York

By Paul Gallico. (Doubleday, $2.75.)

While it would be difficult for Mr. Gallico to reach the heights of warmth and tenderness he achieved in **Mrs. 'Arris Goes to Paris,** all who found delight in that episode of the London char's life will be intrigued by this story of quite different but equally interesting adventures when **Mrs. 'Arris Goes to New York.** No one but Mrs. 'Arris could ever get away with such breaking of rules and regulations. But everything she does is through the goodness of her heart and her desire to help 'Enry Gusset find his father. The drawings by Vasiliu give an extra and familiar filip to the quick tempo of the tale.

Teaching the Old Testament

By O. Jessie Lace. (Oxford University Press. $1.65.)

Reviewed by Roy M. Pounder.

This is an excellent book. For the student it provides a succinct introduction to the Old Testament and certain of the Apocrypha, based on recent archaeological critical and historical scholarship. Its pedagogical value is more dubious; but the writer has made a brave attempt to relate Biblical knowledge to the teaching of children. It is warmly commended by Cuthbert A. Simpson, the well-known Old Testament scholar.

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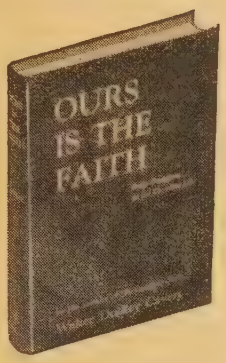
3 NEW DEVOTIONAL BOOKS



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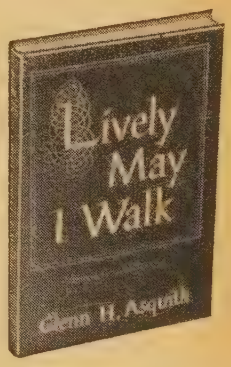
Lively May I Walk

by GLENN H. ASQUITH

Devotions for the Golden Years

These 54 devotions are written especially for older people in contemplation of the fact that the best years of their lives are still ahead—and beyond that a far better life awaits them. Each devotion contains a verse of scripture, a meditation, and a prayer. A very distinctive feature of this book is its extra-large type which makes it easier and more enjoyable to read. **$2.00**



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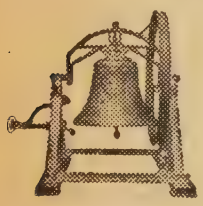

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JEHOVAH WITNESSES

(*Continued from page* 20)

of faith, but smoking is considered an unclean and expensive habit.

Congregations keep a strict lookout for misdeeds by their members. If accused of drunkenness, immorality, greed, extortion or various other offences, a Witness is tried by the congregation. If found guilty he is "disfellowshipped." He may still attend meetings but nobody will speak to him or have anything to do with him. Last year 1,334 members were "disfellowshipped" in the United States.

Although Witnesses study the Bible continuously, this study is carefully controlled. The *Watchtower,* issued every two weeks, lays down passages for study. These are discussed at Kingdom Hall meetings.

But the discussion is more Marxist in character than free debate. It is intended to clarify the interpretation laid down, which must then be accepted without reservation.

The most complex part of the Witnesses' beliefs is the division between the "little flock" and the "other sheep."

The "little flock" are the chosen ones, Christ's Anointed, who believe they will die and go to Heaven. According to the sect's interpretation of Revelations there are exactly 144,000 of these, most of them already dead.

A Witness has to decide for himself whether he is one of these or one of the "other sheep" who will inherit a paradise on earth after Armageddon.

The "little flock" take Communion once a year on a date corresponding roughly to the Passover. The others are invited to watch. Last year 15,037 Witnesses throughout the world did this because "they just knew" they were chosen.

Mr. Chapman, who is of the "little flock," says he realized this when he was converted in Manchester in 1919. As the end of the world draws near, he says, there are few if any vacancies left among the 144,000. Anyway, he adds, the natural hope of most people is for everlasting life on earth, not in Heaven.

The incorporated bodies of the sect are the Watchtower Bible and Tract Societies of Pennsylvania and New York and the International Bible Students' Association. President of all these is Nathan Homer Knorr, leader of the sect. He is re-elected automatically each year by the seven directors who, the Witnesses believe, are chosen by Jehovah.

The society published its last balance sheet in 1935 (when the budget was $250,000) and has not disclosed it financial position since.

"What's the point?" asks Mr. Chapman. "It's a non-profit organization. Al the money that comes in is spent."

The organization does not approach the public for funds. No collections are taken at meetings, although a collection box stands at the back of the hall fo voluntary donations. The Witnesses do not engage in charitable works — they believe in spiritual, not material giving —so all funds go towards spreading the message.

The society is believed to make a considerable amount from the sale o publications, but the bulk of its funds come from members. These are no longer mainly poor or unemployed bu include wealthy business and professional men. These have come from al religious groups, including Buddhists Mohammedans and a considerable number of Jews.

Jehovah's Witnesses work as a well disciplined, very efficient organization The organization of the catering arrangements alone at their giant rallies (250,000 in and around Yankee Stadium last year; 22,000 at the Canadian National Exhibition grounds, Toronto, in 1957) arouses the envy of professiona efficiency experts.

Their Brooklyn printing plant i reported to be the largest of any kind in North America.

The urgent desire of every Witnes is to spread his message as widely a possible before it is too late. He offers a clear choice — be saved now or be destroyed a few years hence.

"About one in 25 people listen to me," said a young Jehovah's Witness on a Toronto doorstep one cold Sunday morning. "The others have had thei chance—they're doomed." ●

PARISH PUMP

(*Continued from page* 18)

church which demand from the preacher great labours of the heart and mind.

Put very simply, it means the labou involved in saying, after every paragrapl of a sermon is put to paper: (1) Doe this say what I mean? (2) *Do I know what I mean?* (3) If I know what I mean, can I say what I mean in wha are known as "religious" terms an words? (4) And if I then know what i means, will it say what I mean t butchers, bakers, teachers and haber dashers? (5) It almost certainly wil not: then what other words? At wha length? In what order? For how man Sundays of a preaching year? At wha cost of mind and heart to the preache as he rejects and rejects and reject

because what he is saying in fact, if it means a little, says so little of what he ought to be saying?

And suppose the preacher, when he asks himself question 2 (Do I know what I mean?) is honest enough to say: "No, frankly I don't?" What then?

I have an unhappy suspicion that "this is where we are at." I should like to see this tested, not at standard brand Schools of Evangelism where our wilting enthusiasm is tickled and the energy with which we utter our clichés briefly restored, but at slaughter sessions where preachers state what they mean by Redemption, Salvation, Sin, Christ, *et al* without the benefit of one allusive religious word. And where, after each performance, they submitted to the examination of critical equals, with no holds barred.

One of the consequences might be full and profoundly religious churches 25 years from now when some fear they may be empty unless something fundamental happens to our preaching. ●

EDWARD CRAGG

(*Continued from page* 21)

bearing perish. The mammoths have vanished from the earth, but the sheep still graze on the hillsides. Hitler is dust in his Berlin dug-out, but the Jews remain a force throughout the world.

There is a measure of truth in this; but this is not what Jesus meant. Rather he was speaking of the meek who trust in God, who have committed their all to his Kingdom, and therefore will share in the glory of the messianic age, as "joint-heirs with Christ."

Our belief that this will be so reflects not our reading of history, but our faith in God. ●

The Question Box

Q. Our son has been attending a private school, and now says "Yes, Sir," and "No, Sir," to his father. Is this a good thing? His father seems to like it, but I don't.

A. Yes, Ma'am.

Q. Do adherents vote at the election of members of Session?

A. They're not supposed to.

Q. Can an official board vote for church extension money contributed to the M and M in the red side of the church envelope?

A. They can and some do, but it is improper. Such contributions are trust funds, and should be forwarded to the treasurer of The United Church of Canada.

Q. Our family wished to have a minister from a neighbouring town who is a friend of the family conduct the funeral service with our own minister assisting. Our minister, when informed of this desire, told the family that if they did this, he would have the church closed at the time of the service. Is this a Christian attitude and has the minister the power on his own to close the church?

A. No to both questions.

Q. Has the Committee of Stewards the power to set the minister's salary, plan and carry our alterations to church and manse, delete items from the budget, etc., without approval by the Official Board or the congregation?

A. No. It presents the budget to the congregational meeting and then acts on their decisions.

Q. Is it usual for canvassers to be supplied with amounts their members have contributed the previous year? My sole income now is the $55 monthly and I was confronted with the amount I had given in 1959 in our canvass.

A. We assume most canvassers have such information. However, we don't think either you or the canvasser should be embarrassed. If your income has been reduced then your contribution will be reduced. From those who have much, much is expected. But a church is just as grateful for the small gift of those with little.

Q. Is the recording steward automatically a member of the Committee of Stewards?

A. Not necessarily. He is elected by the Official Board from any of its members.

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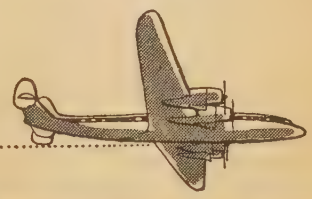

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About People and Places

M & M Increase 10.15%

At April 13, the increase in givings over 1959 was 10.15%, the Missionary and Maintenance Department reports. The total is $1,172,766 over $1,064,627 in 1959. The following table shows amounts from the conferences, with last year's totals in brackets:

Newfoundland, $9,729 ($7,159); Maritimes, $90,945 ($74,480); Montreal and Ottawa, $109,012 ($99,171); Bay of Quinte, $89,617 ($75,853); Toronto, $251,818 ($224,483); Hamilton, $171,887 ($162,008); London, $140,011 ($120,841); Manitoba, $73,850 ($68,277); Saskatchewan, $65,247 ($57,685); Alberta, $73,634 ($74,051); British Columbia, $82,608 ($78,561); Donations, $14,400 ($22,058); One Dollar Club, $8.

16 New Missionaries

The Board of Overseas Missions, at its recent annual meeting, appointed five young couples to its missionary staff. These and the six young women appointed by the Woman's Missionary Society were introduced to a capacity congregation on World Mission Night, held during the board meetings, at St. Andrew's United Church, Toronto.

Miss Muriel Stevens, RegN, was the only representative and the speaker for the WMS appointees. She is a graduate of Toronto Western Hospital, studied at the University of Toronto, at Bellevue Hospital, New York, and took a special course in midwifery in London, Eng. She has been appointed to Angola.

Miss Shirley G. Beckman will also go to Angola. She is a trained laboratory technician.

Miss Karen F. Hanson, BA, and **Miss Miriam A. Skey,** BA, are going to Japan for a three year term to teach English.

Miss Dorothy Hurd, BA, and **Miss Margaret Storey,** BSc, have been appointed to Korea as teachers of English for three years.

Both **Mr. David R. Stiven,** MA, and **Mrs. Stiven** are Oxford University graduates, he in forestry, she in chemistry. They will go under the Board of Overseas Missions to Angola with **Mr. and Mrs. Lloyd W. Strachan.** Mr. Strachan is a graduate of the Ontario Agricultural College and Cornell University in agricultural economics. Mrs. Strachan is a registered nurse, a graduate of Wellesley Hospital, Toronto.

Dr. John S. McKim is a University of Western Ontario graduate in medicine, and a specialist in pediatrics. **Mrs. McKim,** a daughter of Dr. Ernest Struthers, Korea, is also a graduate in medicine with training in psychiatry. They have been appointed to India where the hospital at Ludhiana needs a pediatrician.

The **Rev. R. Oakley Dyer** is a St. Stephen's College graduate with training at McGill University, and a full member of the Iona Community. **Mrs. Dyer** is a teacher. Northern Rhodesia is their field.

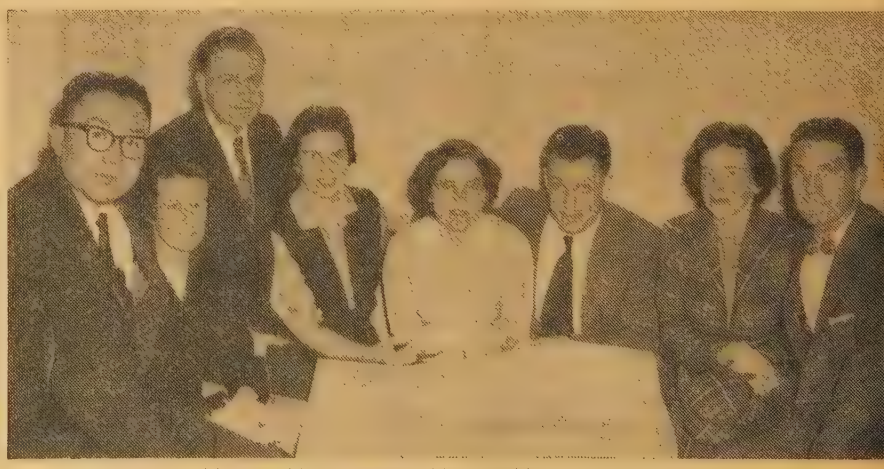
Rev. Edward S. Yoshioka, an Emmanuel College graduate with post-graduate work at Union, is a Christian education specialist. **Mrs. Yoshioka** is a graduate of the United Church Training School with experience in Christian education. They are going to Trinidad.

Back to the Pastorate

The **Rev. Clayton Searle,** associate secretary of the Missionary and Maintenance Department since October, 1957, resigned from the post last month to accept a call to the pastorate of Donway Church, in the Toronto suburb of Don Mills. The change will be effective September 1.

Church Men in Bible Society

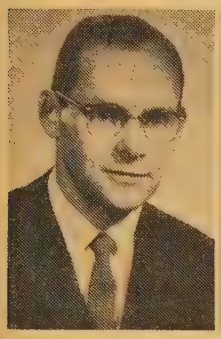
Six United Church men were appointed officers or committee members of the Canadian Bible Society. The executive committee of this organization, which is an auxiliary of the British and Foreign Bible Society, re-elected **T. G. Rogers,** Eaton Memorial Church, Toronto, as president; the **Very Rev. James S. Thomson,** Montreal, vice-president; **Ivan C. Robison,** Calgary, honorary recording secretary. **Dr. H. C. Pottle,** secretary of the Board of Information and Stewardship, was elected to the advisory committee, **William Rogers,** Danforth Ave. Church, and **A. B. Ward,** Deer Park, to the finance committee.



Missionaries Mr. and Mrs. Yoshioka, Mr. and Mrs. Dyer, Mr. and Mrs. Stiven, Drs. Mary and John McKim. *(see story "16 New Missionaries")*

Elgin House Speakers

The **Rev. R. J. D. Morris,** minister of Metropolitan United Church, Edmonton, will be the main speaker at the Eighth National Conference of United Church Men, at Elgin House and Canadian Keswick, June 10-12 and 17-19. He will replace the Rev. Dr. G. Ernest Thomas,



Dr. Mathers

Mr. Morris

Nashville, Tenn., who is unable to come. Mr. Morris will speak on the conference theme "Thy Kingdom Come."

Dr. Donald M. Mathers, professor of Systematic Theology at Queen's Theological College, Kingston, will give two addresses at each week-end, setting the background for group discussion on selected New Testament passages.

Big Year for Home Missions

Statistics, colourful and startling, were given at the annual meeting of the Board of Home Missions last month. Dr. M. C. Macdonald reporting the fantastic growth in church extension stated that in 1959, apart from $120,000 for salary, travelling and furniture grants, $1,047,056 was voted for church extension work. "This was by far the heaviest year in our experience," the secretary said, "and indications are that, if our funds can stand the strain, 1960 may surpass last year because of expanding needs and the existing tight money situation." It is estimated that during the next four years 400 churches and 180 manses will be built across Canada.

Seventeen hundred and fifty rural charges are under the board's care. These serve approximately 320,000 families with 1,000 ordained ministers, 170 lay supplies and 90 year-round students. This year, 248 students are being sent out to do summer work on mission fields, each with a copy of the Interpreter's Bible made possible by a $3,000 grant from the McGeachy Trust of Chatham.

About 250,000, or 15% of all Canadian Indians, come under the pastoral oversight of the United Church. The Home Missions Board provided missionaries in 1959 for 63 Indian congregations on 46 charges. There are 24 ordained ministers, 17 lay supplies (three of them Indian) and four missionary teachers.

The increased change and growing needs of the downtown areas are being cared for by 52 institutional centres. All are evangelistic and social centres, but 35 concentrate upon work among non-Anglo-Saxon people.

World Refugee Year has brought a heavier demand on the board which is in direct contact with the Department of Immigration at Ottawa, and is presently

(Over)

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working on bringing particular refugee groups to Canada, and directing congregations sponsoring groups and families. In addition there are three full time port workers and two summer student missionaries, as well as chaplains at the ports of Liverpool, Belfast, Southampton, Glasgow and Bremerhaven.

The Annual dinner was informal and delightful, interspersed with wit, humour and gifts to two retiring superintendents and to Neil Campbell, who goes to a new post at United Church university residences in London, Ont.

One new ship was added last year to the fleet of eight serving on the east and west coasts. **The George H. Raley** is based at Tahsis, B.C., under the Rev. Wm. L. Howie.

College Appointments

Victoria University President Dr. A. B. B. Moore has announced the appointment of the **Rev. Professor E. Cyril Blackman** of London, Eng., to the Chair of New Testament at Emmanuel College, vacant since the resignation of Professor George Johnston, now principal of United College, Montreal.

Dr. Blackman

Professor Blackman is presently professor of New Testament at New College, London. Prior to this appointment he was for 12 years tutor at Cheshunt College, Cambridge. He was educated at Peterhouse College, Cambridge, where he held a Classical Tripos, took his divinity course at Mansfield College, Oxford, and studied at Marburg University, Germany. He was ordained a minister of the Congregational Church in England.

United Theological College, Montreal, has announced the appointment of the **Very Rev. Dr. James S. Thomson** as Professor of Homiletics and Practical Theology for 1960-1.

The McGill Board of Governors has appointed the **Rev. D. D. Evans,** BD (McGill), BPhil (Oxon), as Assistant Professor of Philosophy of Religion; and to be a member of the United College staff, chiefly to help in field work supervision.

Killed in Accident

The **Rev. James W. Robinson,** RR 1, Wainfleet, Ont., was killed in an automobile accident near Winger, 12 miles northwest of Port Colborne, Ont., on March 23. Ordained in 1903, he began his ministry in the London Conference, served a number of Saskatchewan charges before returning to the Hamilton area. He retired in 1952.

Rev. Walter L. Nichol, Dutton, Ont., died March 23, also. He was ordained in 1907 and held pastorates in the central conferences. He retired in 1948. . . **Rev. C. A. Sales,** Shediac, N.B., died March 25. Ordained in 1905, he served a number of western mission fields and central conference charges. He retired in 1952. . . **Rev. D. W. Best,** Toronto, died March 30. Ordained in 1899, his charges were in the central conferences. He retired in 1935. . . **Rev. A. J. Macdonald,** Toronto, died April 6. Following ordina-

ion in 1901 he served in the Maritimes or 40 years, retiring in 1940. **Rev. A. C. Hoffman,** China missionary for 41 years, died in Toronto, April 3. Ordained in 1903, he went the following year to China, sponsored by the Manitoba Conference of the Methodist Church. He retired in 1945.

Rev. William F. Smith, Chatham, Ont., died February 28. He was ordained in 1918 and worked in the Alberta and London Conferences, retiring in 1955. . . **Rev. W. R. Walkinshaw, Vancouver,** died in March. He was ordained in 1919, held pastorates in the Manitoba and British Columbia conferences, retiring in 1950.

Annie King, wife of the late Rev. John W. Hughes, died in Saskatoon, March 28. . . **Helen S.,** wife of the late Rev. E. E. Mowatt, New Richmond, Que., died March 16. . . **Myrtle Eva,** wife of the late Rev. Frederick W. Craik, Kentville, died March 22. In a London hospital on March 16, **Laura C.,** wife of the Rev. John C. Hutton, Pine River United Church. . ., and on March 16 also, following a long illness, **Hazel May,** wife of the Rev. J. Murdoch Fraser, Montague, PEI.

Church on TV

On Sunday, May 15, the service of **Southminster United Church,** Ottawa, will be televised over the CBC-TV network at 11 a.m. EDT. The minister, the **Rev. Lloyd Shorten,** will conduct the service.

Publishing House Notes

The Bible Speaks

I FEAR that not many people read or study the Bible very thoroughly, and Bible Classes are fewer than they ought to be. But here is a book which tells the story of what the Bible contains, and is so full of helpful references that one must have the Bible at hand as one reads it. That is a good exercise. It started me reading many chapters which I had neglected for some time.

The book is entitled *The Bible Speaks* ($3.95) written by a Scottish minister, Robert Davidson, who is now a Lecturer at the University of Aberdeen. It is a most rewarding volume for any reader. Ministers will find it a mine of suggestions for texts and sermons.

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WANTED — Registered Nurses, Directors and Counsellors, over 18 years of age, for Camp Pretoria near Oshawa, for four girls' camps, July 2 —August 16. Apply—Miss Margaret Pellow, 308 Colborne St. E., Oshawa, Ont.

1B. RETIRED OR RETIRING MINISTERS

SAINT LAURENT, Montreal, Que., St. Andrew's United Church, requires the services of a retired minister for full or part time, for the purpose of visitations. Congregation of 800. Please write to —W. F. Shaver, 2485 Paton St., Saint Laurent 9, Montreal, Que.

2A. PULPIT VACANCIES

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

ARTHUR (Ont.) United Church pulpit vacancy June 30th, 1960. Two-point Charge, five miles apart, good highway. Interested ministers please contact E. L. McArthur, Secretary, Arthur, Ont.

AVONBANK - MOTHERWELL (Ont.) United Churches, a two-point charge, vacancy June 30th. Modern manse in rural community. Contact Mrs. Hugh Bell, R.R. 7, St. Marys, Ontario.

BATAWA, Ontario—With the final retirement of our pastor after almost five years of service, the pulpit of Batawa United Church will be vacant July 1st, 1960. Retired or retiring ministers, interested in giving spiritual leadership to a small and challenging cosmopolitan congregation, are invited to write the Clerk of Session, Felix Skoutajan, Box 53, Batawa, Ontario. Batawa is an industrial community on the banks of the Trent River about six miles north of Trenton, Ontario, on Highway 33.

BEACHBURG, Ontario, St. Andrew's United Church vacant June 30th, 1960. Two-point charge, present minister retiring. Will pay above minimum salary plus travelling expenses. Interested ministers please contact Fred Ross, R.R. 1, Cobden, Ontario.

BEAUREPAIRE, Quebec, vacant July first. Growing church in suburban Montreal Lakeshore, 300 members, with developing Youth programme. Modern church and Christian Education buildings, with adjoining furnished manse. Please write Tom Burnard, Secretary Pastoral Relations Committee, 84 Eastbourne Avenue, Beaconsfield, Que.

BEDFORD, Que. (Eastern Townships), 50 miles south of Montreal, United Church pulpit vacancy June 30th, 1960; 4-point charge, minister retiring after 12 years; comfortable manse, minister's private study in new hall attached to church. Excellent High School. Interested ministers write Mr. D. A. MacArthur, Box 363, Bedford, Que., Telephone—CH. 8-2573.

BROCKVILLE—Wall Street United Church solicits inquiries regarding the pulpit vacancy created by the untimely passing of the Reverend Doctor Dean K. Burns. Interested ministers kindly communicate with F. J. Latham, Recording Steward, Wall Street United Church, Brockville, Ontario.

2A. PULPIT VACANCIES—Continued

BURNABY, Ontario — Morgan's Point United Church, vacant June 30th, 1960. Inquiries invited by Pastoral Relations Committee. Expansion contemplated, growing congregation. Write R. F. Barrick, Wainfleet, R. R. 2, Ontario.

CARLISLE Pastoral Charge (Ont.), Halton Presbytery, two-point, vacant June 30th, 1960. New furnished manse, oil heat, three large bedrooms; close to six room Public School, High School Bus at door; 12 miles from Hamilton. Salary minimum or better. Interested ministers write R. F. Dunham, Carlisle, Ont.

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COLDWATER, Ontario, 4-point charge (three services each Sunday) vacant July 1st, 1960. Comfortable furnishings, oil-heated manse. Salary $3,500.00 with $750.00 car allowance. Interested ministers please contact Mrs. H. K. Mundy, Secretary, Pastoral Relations Committee, Waubaushene, Ontario.

COURTRIGHT, Ontario, two active churches, Sixth Line and Courtright. Present minister accepted call to Niagara Falls. Vacant June 30th, 1960. This is an active Charge benefiting from industrial expansion in the area as well as in a good rural farming community. Interested ministers please contact R. J. Wilkinson, Chairman Pastoral Relations Committee, Courtright, Ontario. Phone TO. 7-1298.

CRESTON, B.C., Trinity United Church—3-point Charge, vacant June 30th. Large manse, salary above minimum and liberal travel allowance. Growing congregation and large Sunday School, new church hall. Located in the heart of the Kootenay Orchard country. Hub of the scenic Kootenays. Mild climate. Inquiries invited. Please contact J. A. Avery, Chairman Pastoral Relations Committee, Box 252, Creston, B.C.

DELTA (Ont.) Pastoral Charge (Rideau Lakes District) vacant June 30, 1960. Minister retiring after 13 years. Oil-heated manse with modern conveniences. Committee Secretary—Mrs. Harold Russell, Box 32, Delta, Ont.

ERAMOSA (Ont.) Charge requires minister July 1st, 1960, two-point rural charge, churches two miles apart. Manse 8 miles from Guelph, Ontario. Minimum salary plus travelling expenses. Apply J. L. McAninch, R. R. 4, Guelph, Ontario.

GRANTON, Ont., 2-point Charge vacant June 30; near London, large parsonage, oil heated. Will pay over minimum salary, plus car allowance. Reply to W. F. Lambert, Granton, Ont.

HAMILTON, Ont. — Fairfield United Church in the east end of the city vacant June 30th. Comfortable manse, minimum salary. Interested ministers write Mr. J. Bowland, Secretary Pastoral Relations Committee.

HORNINGS MILLS (Ont.) United Church—Three-point charge, vacant July 1st. Minister retiring. Furnished manse, minimum salary, car allowance. Interested ministers please write Ernest J. Madill, Melancthon, Ont.

KELWOOD - McCREARY (Man.) four-point charge will be vacant June 30th, 1960. Salary, car allowance, Pension, furnished, modern manse, phone, etc., all in accordance with *The Manual*. New paved highway from manse to the door of all four churches. Interested ministers please contact A. J. M. Poole, Kelwood, Man.

LUCKY LAKE Pastoral Charge, Rosetown Presbytery, Sask., vacant June 30th. Four-point charge, good roads, modern manse, furnished, school and hospital facilities, salary and travel included up to $5,100.00. Interested ministers please contact D. Ashdown, Lucky Lake, Sask.

MONTREAL East Community Church (United Church of Canada) requires a minister. Stipend $3,600.00, car allowance $500.00. Unfurnished manse near church which can be furnished if necessary. Only Protestant church in community serving approximately 400 families. Church newly decorated and new Christian Education Centre with a Church School enrolment of 525 pupils. Please reply to—Mr. B. P. Rapley, 5 Laurendeau Ave., Montreal 5, Que.

MONTREAL—Fairmount-St. Giles United Church, vacancy June 30th, 1960. Salary open to negotiation. Address applications to Geo. W. Pugh, Chairman Pastoral Relations Committee, 653 Davaar Avenue, Outremont 8, Montreal, Que.

PERTH, Ontario—St. Paul's United Church pulpit will be vacant June 30th, 1960. Interested ministers kindly communicate with Mr. G. R. McLennan, Chairman Pastoral Relations Committee, Box 640, Perth, Ont.

PLAINFIELD, Ontario, pastoral charge, 4 points, 10 miles north of Belleville on Highway. Salary $4,100.00 including travel grant. Interested ministers write to—Grant Kerr, Plainfield, Ont.

2A. PULPIT VACANCIES—Continued

POWELL RIVER, B.C., United Church vacancy June 30th, 1960. Spacious fur manse; thriving industrial community of 1 located on the coast 75 miles north of Vanc B.C. Interested ministers please write to M Marrion, Official Board Secretary, Box 845, I River, B.C.

QUYON (Que.) Pastoral Charge, Ottawa P tery, requires a minister for July 1st. including transportation $4,500.00. Interested isters please contact Wyman MacKechnie, W Quebec.

RICHMOND - MELBOURNE United C Richmond, Que., vacant June 30th, Modern, oil-heated and furnished manse, exc school; salary well above minimum. Addres respondence to B. W. Armatage, Secretary, P Relations Committee, Box 418, Richmond, Qu

SCHUMACHER, Ontario, Trinity United C vacant June 30th, 1960. Furnished mans heated. Above minimum salary, plus car allov Good schools. Please contact Mr. E. W. Jo Box 764, Schumacher, Ont.

SUDBURY (Ont.) St. Luke's United C vacant July 1st, 1960. One-point charge, pact, 2 miles from city centre—modern oil-h manse on quiet street—½ mile from church. in church—growing congregation. Would cha experienced minister. Contact Secretary P Relations Committee, Mrs. R. Armitage, Bancroft Drive, Sudbury, Ont.

THE Oil Springs (Ont.) Pastoral Charge i inquiries from an imaginative minister de of accepting a challenge on rural charge in he Lambton County. Charge vacant June 30th, 12 years' tenure. Modern manse, salary in ex minimum plus travel expenses. Contact John Oil Springs, Ont.

THETFORD MINES, Quebec, (two-point cl vacant July first. Asbestos mining between Sherbrooke and Quebec. New churcl manse, opposite new High School. Please re N. F. Bradley, 525 Alfred St., Thetford Mines,

TROY and Harrisburg (Ont.) two-point c Brantford Presbytery, requires an or minister July 1st, 1960, due to retirement of p minister. Furnished parsonage, modern conveni oil furnace, at Troy No. 5 Highway, clo schools, stores. Salary $3,500.00 plus $500.0 allowance. Interested ministers please write Bruce Humphrey, Troy, Ontario, Secretary P Relations Committee.

VANCOUVER, B.C., Wilson Heights Church, vacant June 30th, 1960. Inte ministers please write G. F. Aindow, 5395 St., Vancouver 15, B.C.

WHEATLEY, Ontario—One-point charge July 1st, 1960. One service a Sunday. M furnished manse. Salary and car allowance above minimum. 330 families. Building progr for new Education Centre planned; present challenge to an energetic minister. Contac Bruce Coulter, Wheatley.

WINCHESTER SPRINGS, Ont., 3-point c comfortably furnished manse, oil heated, mum salary, car allowance. Interested mi please write Mrs. Cecil E. McIntosh, Winc Springs, Secretary Pastoral Relations Commit

WINDSOR, Ont., St. Paul's United Church vacant June 30, 1960. Furnished manse. ested ministers please contact Wm. Reynolds, Aubin Road, Windsor, Ontario.

3. PULPIT SUPPLY WANTED

ST. GEORGE'S, Bermuda, requires pulpit for month in July or August. Parsonage su Straight supply arrangement or pulpit excha Prairie Provinces is welcome. Write air mail B. W. Ball, St. George's, Bermuda.

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INCOLN Road United Church, Windsor, Ont., requires an Assistant Minister to assume special ies in the Christian Education field, to share oral work and do occasional preaching. Conration will be given ministers recently retired contemplating retirement. Apply, giving helpful rmation, age, pastoral experience, etc., to kin Keyes, Recording Steward, 2282 Hall Ave., ndsor, Ontario.

JMMERLEA United Church, Montreal Presbytery, requires young Assistant Minister as ector Christian Education, also share pastoral ies, occasional opportunity to conduct worship. ve minimum salary, car allowance, etc. Chalging opportunity. Write—H. B. Howe, 41—50th nue, Lachine, Que.

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11A. BOYS' SUMMER CAMP

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